PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

THE LUTHERAN OUTLOOK

Toward Understanding and Good Will
By O. H. Pannkoke

A Uniform Liturgy
By Herman A. Preus

Flatland or Highlands?
By S. J. Sebelius

The Church and the Day After Tomorrow
By Edgar M. Carlson

CDPL

ol. VIII March, 1943 No. 3

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

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Pointed Paragraphs

MY LENTEN ORATORY

HERE do I build for Thee and me,
Heart-hid, my Lenten Oratory:
Here may I find in quiet hour,
The secret of Thy gracious power;
When at Thy Cross I humbly kneel
Grant me Thy cross-bought peace to feel,
The rise to face my every day
And make Thy path my certain way.
Here may we meet, Thou, Lord, and I:
Thou of Thy mercy richly give;
Teach me Thy way to die, to live;
I from my sin-deep poverty
To yield Thee all, that I may be
Taught the full joy of sin forgiven
And through Thy Cross come home to heaven.
—Strodach.

A famous preacher of Scotland, Dr. Norman McLeod, was a tall, burly figure. He was crossing a Highland loch with an undersized brother minister when a sudden storm swept down. The boat was in danger of being swamped, when the frail little man suggested they should pray for deliverance. But the boatman intervened, "Na, guid sirs," he said. "Let the wee one pray, but the big one takes an oar and pulls." Pray and work!

THE PREACHER'S PRAYER

I do not ask
That crowds may throng the temple,
That standing room be priced,
I only ask that, as I voice the message,
They may see Christ!

I do not ask
For churchly pomp or pageant,
Or music as wealth alone can buy,
I only ask that, as I voice the message,
He may be nigh!

I do not ask
That men may sound my praises,
Or headlines spread my name abroad,
I only pray that, as I voice the message,
Hearts may find God!

I do not ask
For earthly place or laurel,
Or of this world's distinctions any part,
I only ask, when I have voiced the message,
My Saviour's heart!
—Author Unknown.

TWO SMILES

WE THINK of John Bunyan as a very serious writer. Indeed most of us do not know that he ever wrote anything excepting Pilgrim's Progress. Bunyan actually wrote "A Book for Boys and Girls." These lines "Upon a Frog" are not too bad:

The frog by nature is both damp and cold,
Her mouth is large, her belly much will hold;
She sits somewhat ascending, loves to be
Croaking in gardens, though unpleasantly.

The hypocrite is like unto a frog:
As like as is the puppy to a dog.
He is of nature cold, his mouth is wide
To prate, and at true goodness to deride.
He mounts his head, as if he was above
The world, when yet 'tis that which has his love.
And though he seeks in churches for to croak,
He neither loveth Jesus, nor his yoke.

Or read these lines "On a Cackling Hen" without too much "roosterish" self-esteem:

The hen so soon as she an egg doth lay,
Doth spread abroad the fame of it without delay;
About the yard, she cackling now doth go,
To tell what 'twas she at her nest did do.
Just thus it is with some professing men;
If they do aught that good is, like our hen,
They can't but cackle on't where'er they go,
And what their right hand doeth their left must know.
—Selected.

LIQUOR AND OUR SOLDIERS

THOSE of us who were in Louisville over a week-end have a vivid recollection of the thousands of men in uniform milling around down town. They looked in store windows, lined up before movie houses, sat at soda fountains eating ice cream that they did not want, just for something to do, and some of the lucky ones were with their girl friends or members of their families or new found Louisville friends. But these latter were in the minority. The bars too were lined with soldiers and there were many who carried loads they could not handle. This scene is duplicated wherever our uniformed men take time off. Is it enough to establish service clubs for them? That certainly should be done to the limit of our ability as a Church. Should our men be subject to the t
tation of hard liquor and the inev
vices that go with it? We are fig
a foe that is deadly sober. It i
patriotic duty of every service m
stay sober. Prohibition will pro
be necessary to secure this end.
—Lutheran M

GOD BLESS OUR MEN

By E. SPARROW, *Cardiff, Engl*

Tune "Eventide"

"God bless our men" in air, on
and sea!
Full well we know how dear the
to Thee.
Where'er they go, whatever they
dare,
God ever keep them in Thy gra
care.
"God guard our men" by night as
as day,
For we, at home for them will ever
That war and strife and enmity
cease,
And Thou wilt send us everla
peace.
"God guard our men," oh, keep
ever near!
Make strong their faith and driv
all their fear,
Give them a vision of Thy saving
That nothing in this world can
move.
"God guard our men," and though
now they roam,
Grant us our prayers and bring
safely home.
"God bless our foes" and cause all
to see,
That peace, O Christ, can only
from Thee.

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EDITORIAL

utheran Outlook" kes Initial Bow

WITH THIS ISSUE the **Journal of Theology** of the American Lutheran Conference becomes the LUTHERAN OUTLOOK. The metamorphosis e result of a feeling in the Executive Committee of Conference that its official organ should be less of a theological journal and more of an instrument to disseminate knowledge of the work of the Church, ncourage study of the vital problems of the day, and rve as a powerful force in cementing closer relations veen the five constituent bodies which compose the ference.

e are conscious of the fact that this first issue is not ything that might be desired. The acting editor, and s just that and nothing more, has found it rather cult while editing his regular synodical paper to try unch a new publication. However, when the LU-RAN OUTLOOK gets a permanent editor, and we t it will have one very soon, we are persuaded that going to make for itself an indispensable niche in program of the Conference.

eanwhile, we are open to suggestions. In fact, we te criticisms of all kinds—favorable and unfavorable. te and tell us frankly what you think of the LU-ERAN OUTLOOK and how you feel that it can be roved. We hope to make "The Reader's Viewpoint" ion one of the most stimulating features of the paper, this, of course, is something that rests entirely in the ds of our readers. Please give us a real deluge of ers for our next issue!

hrough the courtesy of the five publication houses in the Conference, this issue of the LUTHERAN TLOOK will be sent to every pastor of the five con-uent bodies. The April issue will also be mailed in same way. However, we must add here that the lication house managers feel less charitable about matter of the subscription price. The Executive Com-tee of the Conference voted that the price should be uced from $2.50 per year to $1.50, but this was vetoed the managers, who insist that it must remain at the ner figure. When we tell you that the publication ses have been making up the deficit incurred each year—and there has been such a deficit ever since the Conference launched its monthly—it will be readily understood why the managers are rather adamant in their stand regarding this matter.

And now we send the LUTHERAN OUTLOOK on its way, praying that God may prosper its mission by adding His blessing to our human endeavors.

World Church Council Speaks on Peace Aims

WORLD Protestantism at last is speaking. From Geneva, Switzerland, a few weeks ago came a pronouncement from the World Council of Churches on the subject of peace objectives. It was in the form of a memorandum setting forth the agreements and disagreements between the Churches and members of the Ecumenical Council for the purpose of clarifying issues on the subject of a just and durable peace. It was intimated that the pronouncement was not a final one, but was intended to lead to a further elaboration of the subject. It was stated, however, that as a result of the "hard lessons" the Church has had to learn during the present conflict, "an ecumenical consensus is emerging concerning the function and the message of the Church . . . in rendering a common witness to the true foundations of a peace."

Eleven points of agreement are set forth in the memorandum. They are as follows:

1. The Church has a specific task in relation to peacemaking and the creation of an international order. A division on this point, however, arises over the question whether this task consists exclusively in reminding the nations of the Divine Commandments, or should include the interpretation of those Commandments in terms of concrete policy.

2. The Church can perform its task in this realm by itself, constituting a world-wide fellowship under one Lord in which national differences are eliminated.

3. The Church must proclaim to the nations that Jesus Christ is Lord over all men and all powers.

4. The Church must proclaim the Divine Commandments concerning the order that is to reign in the world.

5. The Church will call the nations to repentance for their common guilt and to work for reconciliation.

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6. The Church is to proclaim that international relations must be subordinated to divine law.

7. The Church is to proclaim that the State is neither an aim in itself nor a law unto itself, and that its God-given function is to maintain an order based on law that guarantees fundamental human rights.

8. The Church will proclaim that political power must be exercised with a sense of responsibility toward all those who are affected by that power.

9. The Church is to proclaim that society must provide all its members with the opportunity to fulfill a meaningful vocation, and that it should provide conditions of social security for all.

10. The Church is to proclaim that the nations are interdependent, and that they must all have equal access to the resources of the earth.

11. The Church will proclaim that no people can claim the right to rule over another people, and that the dominating purpose of colonial administration must be to prepare colonial peoples for self-government.

A study of the eleven points reveals a close similarity to the findings of the Malvern Conference in England and the Delaware Conference in America. The trend toward internationalism as over against absolute nationalism is unmistakable. It is clearly evident that the leading thinkers in the Protestant Church are convinced that some form of international rule is necessary if the present state of anarchy among the nations is to be done away with. As long as individual nations insist on the prerogative of being a law unto themselves and to seek to realize their ambitions by the use of armed force, it is useless to hope for any betterment of world condition.

However, it is also evident that the most difficult problem in the whole realm of post-war negotiations will center around this very question of the surrender of national sovereignty. It is quite significant that the Geneva memorandum is far more conservative in its pronouncements on this subject than was the Delaware Conference. When the Delaware Conference, for instance, declared itself in favor of free and unrestricted movements of all peoples and races, many of the delegates came away from that notable assembly with the feeling that such a policy would be altogether too radical a step. While they would contend stoutly for equal justice for all races, they seriously questioned the wisdom of any nation surrendering jurisdiction in determining its own immigration policies. It is evident, therefore, that the "Church Charter" which the World Council of Churches is seeking to evolve will be the result of wiser and more deliberate discussions.

On the other hand, the Geneva memorandum is in closest agreement with both Malvern and Delaware in that it declares that all nations are interdependent and that all must have "equal access to the resources of the earth." It also firmly contends that the State is "neither an aim in itself nor a law unto itself," and that its God-given function is "to maintain an order based on law that guarantees fundamental human rights." It also agrees that no people can claim an inherent right to rule over another people, thus striking another blow at the principle of imperialism.

The most significant part of the memorandum, however, is that which declares that Jesus Christ is L over all men and all powers, that international relati must be subordinated to divine law, and that it is duty of the Church to call the nations to repentance their common guilt" and to work for reconciliation.

It was pointed out in the memorandum that the ele points given above are merely tentative and are inten to serve as the working basis for a Church Charte international relations. Some churchmen, it is explai although in complete agreement with the princi enunciated, are not in full agreement as to the mean be employed in achieving the desired ends, since t are fearful of becoming involved in "internal politi

Although only two Lutheran groups in America here to the World Council of Churches, all Luther doubtlessly will rejoice that Protestantism at last is f ing a voice to enunciate its principles to mankind, that a Church Charter on peace aims is in the mak In the future, it may be hoped, the declarations w come from Geneva will take their place with the nouncements which emanate from the Vatican in claiming the mind of the Church.

The World Council of Churches is the outgrowth the "Faith and Order" and "Life and Work" ecumen movements. Practically all of the Lutheran Churche Europe have participated in the creation of the Cou In American Lutheran circles, the United Luth Church in America and the Augustana Synod are m ber bodies.

A Chinese Boy Who Blessed the World

DO CHRISTIAN MISSIONS really pay? The an came in a most unexpected way last month, w China's first lady made her dramatic appearance in American Congress. But to understand the signific of that occasion, it is necessary to review a little his that is still unknown to the average reader.

It is the story of a little Chinese boy, Soong Ya by name, who at the age of nine years was sent to A ica during the seventies to work in his uncle's tea silk shop in Boston. But the lad was hungry for an cation, and the life in his uncle's shop began to pal him. After some years he ran away as a stowawa board the S.S. Schuyler Colfax, a side-wheeler c wise vessel commanded by a Captain Charles J This man, who was a pious Christian, listened un standingly to the boy's eager pleadings and fi brought him south to Wilmington, N. C., where he his story to some Southern Methodist friends. Ere the boy was led to faith in Christ and was baptized, ing the name Charles Jones Soong out of gratitud the captain who had befriended him.

A Confederate soldier, General Julian S. Carr of D ham, eventually became so interested in "Charlie" S that he not only took him into his own home, but m

ssible for him to attend Methodist Trinity College. r he was transferred to the School of Religion at derbilt University, in order that he might come into act with returned missionaries. He remained at Van- ilt from 1882 to 1885, and then returned to China as ethodist missionary to his own people. A few years r he entered business in Shanghai, married a Chris- Chinese girl, and became the father of six children, e of whom were destined to become the most famous rs in China and perhaps of all the world. Their es were Ching-ling, Ai-ling, and Mei-ling.

hing-ling became the wife of the great Dr. Sun-Yat- father of the Chinese Revolution; Ai-ling became the meet of Dr. Kung, China's present Minister of Fi- ce, and Mei-ling married China's famed generalis- o, Chiang Kai-shek.

he influence exerted by these three remarkable nen in shaping the destiny of their native land can bably never be fully evaluated, but the American ngress sensed it on February 18 when they gazed in nder at a frail little woman who stood before them bed in the essence of simplicity and as they listened h even greater wonder while Mei-ling spoke to them peace and justice and world brotherhood.

According to newspaper accounts, veteran lawmakers re obviously moved by her simple plea on behalf of eding China. But they were even more impressed en she gave them a glimpse of the tremendous social l political changes that are shaking the Orient. They lized perhaps as never before that China, the ancient ping dragon, was awakening. Fired with visions of ew world order and eager to play its part in bringing ut an era of peace and international understanding, ina is ready to take its place among the democracies the world. They were even startled when she pro- ed that "all nations should become members of one porate body."

Mme. Chiang Kai-shek in fact made two speeches be- e Congress. The first was delivered extemporan- usly before the Senate. After dwelling on the ideals forth in the Atlantic Charter, she continued:

assure you that our people are willing and eager to co- erate with you in the realization of these ideals, because want to see to it that they do not echo as empty phrases t become realities, for ourselves, for our children, for our ldren's children, and for all mankind.

How are we going to realize these ideals? I think I shall l you a little story which just came to my mind. You know ina is a very old nation. We have a history of five thou- nd years. When we were obliged to evacuate Hankow and into the hinterland to carry on and continue our resistance ainst aggression, the Generalissimo and I passed one of our nts, the Changsha front.

One day we went into the Heng-Yang Mountains, where ere are traces of a famous pavilion called "Rub-the-Mirror" vilion, which was built over 2,000 years ago. It will per- ps interest you to hear the story of that pavilion.

Two thousand years ago near that spot was an old Bud- ist temple. One of the young monks went there, and all y long he sat cross-legged with his hands clasped before n in an attitude of prayer, and murmured "Amita-Buddha! nita-Buddha! Amita-Buddha!" He murmured and chanted day after day, because he hoped that he would acquire grace.

The Father Prior of that temple took a piece of brick and rubbed it against a stone hour after hour, day after day, and week after week. This little acolyte, being very young, sometimes cast his eyes around to see what the old Father Prior was doing. The old Father Prior just kept on his work of rubbing the brick against the stone. So one day the young acolyte said to him, "Father Prior, what are you doing day after day rubbing this brick on the stone?"

The Father Prior replied, "I am trying to make a mirror out of this brick." The young acolyte said, "But it is impossible to make a mirror out of a brick, Father Prior." "Yes," said the Father Prior, "it is just as impossible for you to acquire grace by doing nothing except 'Amita-Buddha' all day long, day in and day out."

So, my friends, I feel that it is necessary for us not only to have ideals and to proclaim that we have them, it is necessary that we act to implement them. And so to you, gentlemen of the Senate, and to you ladies and gentlemen in the galleries, I say that without the active help of all of us our leaders cannot implement these ideals. It is up to you and to me to take to heart the lesson of "Rub-the-Mirror" pavilion.

It was before the House of Representatives, however, that China's first lady delivered her prepared address. Among other things she said:

When the seventy-seventh Congress declared war against Japan, Germany and Italy, Congress, for the moment, had done its work.

It now remains for you, the present representatives of the American people, to point the way to win the war, to help construct a world in which all peoples may henceforth live in harmony and peace.

May I not hope it is the resolve of Congress to devote itself to the creation of the postwar world? To dedicate itself to the preparation for the brighter future that a stricken world so eagerly awaits?

We of this generation who are privileged to help make a better world for ourselves and for posterity should remember that, while we must not be visionary, we must have vision so that peace should not be punitive in spirit and should not be provincial or nationalistic or even continental in concept, but universal in scope and humanitarian in action, for modern science has so annihilated distance that what affects one people must of necessity affect all other peoples.

Since international interdependence is now so universally recognized, can we not also say that all nations should become members of one corporate body?

The 160 years of traditional friendship between our two great peoples, China and America, which has never been marred by misunderstanding, is unsurpassed in the annals of the world.

I can also assure you China is eager and ready to co-operate with you and other peoples to lay a true and lasting foundation for a sane and progressive world society which would make it impossible for any arrogant or predatory neighbor to plunge future generations into another orgy of blood.

In the past China has not computed the cost of her manpower in her fight against aggression, although she well realized manpower is the real wealth of a nation and it takes generations to grow it.

She has been soberly conscious of her responsibilities and has not concerned herself with privileges and gains which she might have obtained through compromise of principles. Nor will she demean herself and all she holds dear to the practice of the market place. We in China, like you, want a better world, not for ourselves alone, but for all mankind, and we must have it.

It is not enough, however, to proclaim our ideals or even to be convinced that we have them. In order to preserve,

uphold and maintain them, there are times when we should throw all we cherish into our effort to fulfill these ideals even at the risk of failure.

The teachings drawn from our late leader, Dr. Sun Yat-sen, have given our people the fortitude to carry on. From five and a half years of experience we in China are convinced it is the better part of wisdom not to accept a failure ignominiously, but to risk it gloriously.

We shall have faith that at the writing of peace, America and our other gallant Allies will not be obtunded by the mirage of contingent reasons of expediency.

Man's mettle is tested both in adversity and in success. Twice is this true of the soul of a nation.

These are brave and noble words from a woman. While they make no specific mention of Christian teachings, they reveal clearly the Christian idealism which motivates her life and which she is trying to impart to the Chinese people and to all the world. Her plea for a peace that is not "punitive in spirit" or "nationalistic in concept," but "universal in scope and humanitarian in action" is Christian statesmanship of the highest and most constructive order. If women of Mei-ling's type could write the peace treaties of the nations, we are persuaded there would be infinitely less of human sorrow, misery, and suffering in the world.

And somehow we have the feeling that this woman is going to have much to say about the next peace, if victory comes to her country and its allies. Does missionary work pay? Little did those Southern Methodists realize when they satisfied the longing of a lonely Chinese boy who hungered for a Christian education that they were influencing mightily the course of human history.

Lutherans Hold Two Significant Meetings

THE LAST DAYS of January witnessed two significant meetings of Lutherans in the city of Minneapolis. The first was the organization meeting of the Executive Committee of the American Lutheran Conference, which took place on January 26. It was the first session of the Executive Committee to be held after the biennial convention of the Conference, which took place in Rock Island in November.

While matters pertaining to the new program of the LUTHERAN OUTLOOK consumed considerable time, the principal point of discussion, as is usually the case when Lutherans get together these days, seemed to revolve around the problem of Lutheran unity. As a logical sequence to the action of the Conference convention in November when the constituent bodies of the Conference were urged "to invite into pulpit and altar fellowship those Lutheran groups with whom they are not now in fellowship," the Executive Committee voted to instruct the Commission on Lutheran Unity to begin a study of the question of a "minimum basis for pulpit and altar fellowship between the Lutheran Churches of America," and to give consideration to the advisability of arranging a joint meeting of committees of the constituent bodies of the Conference with representative committees from other synodical groups for the purp of discussing the same subject.

This unquestionably is a move in the right direct and indicates that the Executive Committee desires early realization of the clearly expressed will of Conference as a whole.

Immediately after the meeting of the Executive Co mittee on January 26, the National Lutheran Cou convened for a three-day session in the same place. was the annual meeting of the Council, the first su meeting to be held since the notable convocation Pittsburgh, Pa., a year ago, and once more the quest of Lutheran unity became a paramount issue.

Inasmuch as the synodical press has reported the liberations quite fully, it may be sufficient to state h that definite steps were taken by the Council to spon a general conference of all Lutheran bodies for the p pose of discussing mutual problems and opportunities service created by the crisis which faces the Chu and the world today. Although efforts by the Cou during the past year to bring about closer co-operat among Lutherans of America had not been entir sucessful, the Council refused to be daunted by the ficulties encountered and was determined to keep door open for other Lutherans to join in the onw march toward the goal of eventual Lutheran unity.

The meeting of the Council itself, composed of t thirds of the Lutherans of America, was a hearten demonstration of unity, and the reports submitted the commissioners were tangible evidences of how the movement for closer co-operation had gone forw in a single year. Most important of all was the est lishment of the new department of American Missi by means of which the eight church bodies compos the Council hope to meet the tremendous home miss problem created by the unprecedented flow of the co try's population toward the nation's great defense are

The Council now has five departments: Public Statistics, Welfare, Service Commission, and Americ Missions. Besides these, it has also practically assum the functions of the Lutheran World Convention bringing relief to distressed foreign missions cut from their mother Churches in Europe. This rapid pansion of the Council's program, together with the pr pect of a still greater enlargement of its field of operati had made it necessary for a complete revamping of t Council's structural organization. To study this probl a committee of sixteen members was authorized by t Minneapolis meeting. Thus the Council is moving f ward with tremendous strides in the direction of L theran unity.

Will Missouri soon begin to realize not only the evitability of this movement but also its certain place the God-appointed destiny for the Lutheran Church America, and thus fulfill Missouri's own divine destin There are many earnest souls who are praying unce ingly for this consummation of Lutheran unity drea and strivings, and there are signs that the glorious d may not be far removed.

ssionaries Continue
ork in Philippines

WORD OF CHEER has come out of the Philippine Islands. It was in the form of a short-wave broadcast from Tokyo picked up on the Pacific Coast. The adcast was a "voice message" transcription made by E. S. Turner, who is Y.M.C.A. representative in ila.

he speaker stated that he had been permitted to e the record for broadcasting purposes through the d invitation of the religious section of the Imperial anese Army," and he added:

I have done so in the hope that a real, stirring word ht reach you through my voice concerning our safety health. Mrs. Turner and I were released over a r ago, together with priests of the Roman Catholic urch and missionaries of Protestant Churches, from rnment camp, through the generous decision of the perial Japanese Army. Within a limited sphere Amer- and British religious leaders have been permitted unction. Food and household necessities, as in most ntries, are very high at this time. Nevertheless, we e been able to get enough food and a safe and reason- y comfortable place to live."

Among the Protestant missionaries interned in the lippines are a number of workers from American theran Conference bodies. The Norwegian Lutheran urch of America has at least ten and possibly eleven ong them. They are Rev. and Mrs. C. L. Hinderlie rs. Hinderlie is a daughter of Dr. J. A. Aasgaard, sident of the Norwegian Lutheran Church), Rev. and s. H. A. Larsen, Rev. and Mrs. H. Loddigs, Rev. and s. I. Lerberg, Miss Judith Skogerboe, and Miss Ruth hen. It is also believed that Miss Ruth Gilbertson of same church group is among them.

From the Augustana Synod Dr. Lillian Olson and Miss rothy Eckstrand are known to be in the Philippines. While Mr. Turner's statement that the American and itish religious leaders are being permitted to function ithin a limited sphere" must probably be discounted a certain extent, it nevertheless raises the hope that d is turning their distressing situation into a blessing. is still true that, although the ambassadors of Christ y be put into bonds, "the Word of God is not bound."

anish Opposition
Hitler Growing

IGNS of increasing dissatisfaction with Nazi rule in Denmark are being manifested, according to news ich comes by way of Stockholm. In a pastoral letter ently issued by the Lutheran Bishop of Loolandlster and published in a Copenhagen newspaper, Dan- Christians are warned that martyrdom may be in re for them.

"We do not know what the future will bring our Church," the Lutheran prelate wrote, "but the Church has its martyrs today as in olden times."

He added that the events of recent years have taught the people to keep together as Danes, and he concluded, "Let us also keep together as Christians."

The Rev. Gunnar Engberg, head of the Danish Y. M. C. A., has likewise been outspoken in his condemnation of acts of the Nazi regime. He wrote in the Y.M.C.A. organ:

"The Church shall and must mix in politics. . . . Will the government tell the truth, keep promises, treat all on an equal basis, let justice and not brutal power reign? If not, the Danish Y.M.C.A. and the entire Christian Youth Movement will lead the other youth movements in opposing the government, and others will follow."

Another church leader, Pastor Christian Bartholdy, head of the "Inner Mission," has also reversed his stand on Christians remaining aloof from politics, and has declared that the time has come for his group to participate in the struggle in the full realization of what is at stake.

Congregational Singing

IT IS a well-known fact that Luther gave to his people in their own tongue their three best books: the Bible, the Catechism, and the hymnbook. One of the many outstanding contributions of Martin Luther to the Christian Church was the restoration of the lost art of congregational singing. The significance of this contribution by our great church father, who is also the father of evangelical hymnology, is evidenced by the fact that practically no congregational singing had been heard in the preceding millenium, and that it took a century or two for the voice of Christian hymnody to gain free and full expression outside the Lutheran Church. Lutheran hymn-writers had, for more than 150 years, been pouring out a mighty stream of inspired song when Neander, the Paul Gerhardt of the Calvinists and the first important Reformed hymn-writer, produced his "Praise to the Lord." And not until in the 18th century did Isaac Watts, the father of English hymnology, publish his "Hymns and Spiritual Songs," the first real hymnbook in the English language. The Lutheran Church not only took the lead in this respect, she also produced outstanding chorals and hymns, both words and music, and made such good use of her rich heritage of sacred song that she has been rightly called "The Singing Church".

In our land and in our generation many men and women have done their part to emphasize and perpetuate the proper use of church singing. But there are, undeniably, also tendencies among us to get away from some of our good traditions in singing.

One outstanding and abiding impression from a recent funeral for a prominent Lutheran leader was the powerful congregational singing, which bore adequate and eloquent testimony to the Christian hope. But how often is it not quite different? At many a funeral congregational singing is entirely omitted, and in place of it is heard a solo or quartette. The words are often trite or of a merely vague Christian character, at times not Christian at all. The singers are frequently hired for the occasion, and not seldom they are people whose spiritual standing is such that they are virtually unfit to bring a message of Christian testimony and true comfort.

At weddings a similar trend is noticeable. Compare the words of "I Love You Truly" or "Because" with lines like these: "O Happy Home, Where Thou art Loved the Dearest," "O Father, All Creating," "O Love Divine and Golden," "O Perfect Love, All Human Thoughts Transcending," "O Blest the House, Whate'er Befall," "Lord, Who at Cana's Wedding Feast," "Saviour, Let Thy Sanction Rest," "The Voice That Breathed o'er Eden," "Father of All, Thy Care We Bless". Or take, for example, two hymns which have been translated from the Danish:

"A life together in love and troth
To man and woman is rich in blessing.
For joys are greater when shared by both
And cares and sorrows are less distressing.

In love abiding,
In God confiding,
The Lord is guiding
Your life in Him."

And,

"Let Him who in Cana did bless that festal day
Be daily your guest as the years pass away.
How blest is the home that Jesus calls His own,
Where He is the Lord, and His peace reigns alone,
His presence defends hearth and home of His friends."

The practice of omitting the singing of hymns at funerals and weddings is a distinct loss. But far more lamentable is the fact that singing of hymns at daily devotions and at gatherings of family members and friends has often disappeared entirely or been cut down to a mere minimum. If some of our grandfathers and grandmothers were to come back and live with us for a week or two they would quote Colossians 4:16. For they could testify to the fact that singing of hymns in their homes had been a far-reaching and important influence in their lives.

Most likely they would even be disappointed at the Sunday morning service, particularly where the number of hymns has been cut down and their contents streamlined. The rendering of a choir anthem may be an inspiration; but should it be substituted for congregational singing?

Does it not seem strange that at a time when millio of Americans in thousands of community gatherin have demonstrated their desire to sing a dozen songs more in uninterrupted succession, the "Singing Churc should be actually forfeiting a vital treasure of her he tage by neglecting the spiritual impetus of congreg tional singing?

P.N.

Ceilings and Floors

THE CHURCH is prospering financially these da With everyone working at better wages than ev before, the Church's income through voluntary contrib tions is also increasing. Debts of long standing are bei paid off, putting the local congregations and the gene bodies on a firmer footing. Since much of the missi work has been curtailed, surpluses are accumulating some treasuries which will be extremely useful when t war ends and new missionaries can be sent out.

The church papers are carrying in their news ite every week many reports of increases in pastors' sa aries; increases of $150 to $300 per year. In most cas this amounts to a ten to fifteen per cent increase. It is happy sign when a congregation wishes its pastor share its prosperity.

But there is one group of church workers who do n share the prosperity, who are in fact worse off than th have been for some time. These are the people who a on fixed salaries, like professors and general officers the Church. They are caught between a ceiling of fix salary scales and a rising floor of increased living e penses.

The ceiling is inflexible because it takes the Chur too long to get around to doing anything about it. the time a remedy has been proposed in one conventi and debated in another, the economic situation h changed or is about to change, so nothing is done. It like the man whose roof leaked. When it was raini he couldn't fix it, and when it wasn't raining it did need fixing.

There are four ways in which such a salaried work is being squeezed right now.

1. The government's withholding tax lessens his sa ary at its origin.

2. Enormously increased income taxes take a lar slice out of an already diminished salary.

3. Living expenses go up for everyone in prosperou times, not merely for those who are earning more.

4. The rationing of gasoline removes from the gener church worker his one chance of augmenting his incom by accepting speaking engagements.

Nor does this situation even itself up when hard time

ive. When the floor of price levels comes down in pression years, and the Church income is lessened, salary ceiling comes down immediately. And it ys down indefinitely. Ten years ago we had a de- ssion. Who does not remember how, at the worst of salaries of general workers were paid on the basis of at came in, not on the basis of fixed salary scales? d it took ten years to get back to the scale.

t would seem then, since church workers have no ion and no one to speak for them, that the church lies ought to adopt some kind of ceiling extension or nus plan in fairness to their servants. We do not ob- t to sharing the burden when hard times make it cessary. But it ought not to be true that both hard nes and good times are burdensome to us. Some such e as this would be fair: when the government figures ow that in any one year the cost of living has gone up n per cent above a predetermined level, a five per cent nus will automatically be added to the salaries of neral church workers for the ensuing year. "If we ve sown unto you spiritual things, is it a great thing we shall reap your carnal things?" D.

War As God's Judgment

THE ATTITUDE which the present war has called forth in relation to religion is generally quite differ- t from the attitude which prevailed in connection with e first World War. Twenty-five years ago the very istence of God was often questioned. Churchmen ere often asked how they could reconcile the existence a good and almighty God with the tragedy of the war. oday the response is somewhat different. We often ear statements to the effect that the nations of the rth have sinned and therefore this calamity has come on us. This response to the present situation is a urce of hope as far as the future is concerned. More early than a quarter of a century ago, men see in the esent conflict a judgment of God. This war is indeed judgment of God, but we need to clarify our thinking to what we mean by this statement.

Why does not God exert His power and arbitrarily nd this war? Why does He not arbitrarily establish is gracious and good will by using the power which is is? The answer is that God does not deal with per- nal beings in that way. God might have created men such a way that they would have been unable to sin, ut He chose to do otherwise. The possibility to sin was ven, and man chose to sin, and thus sin entered into e world. God did not create automatons but men in hom virtue might dwell, and virtue can exist only on e plane of freedom. There can be no virtue and no orality except where there is freedom.

We certainly can not find fault with God for having created us with a capacity for morality. God therefore does not exert His power by forcing men to live according to His will, but seeks to establish His will among men through the process of redemption on the plane of human freedom. "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts" (Zech. 4:6).

God's will must be obeyed or dire consequences follow for individuals and nations, but God has not made it impossible for us to disobey His will. We can take a negative attitude to the grace which He offers. Selfishness, pride, and greed bear their fruit in the destruction which war brings, and thus war is a judgment of God upon the nations. God's good will and His purposes will be realized, but not necessarily among us or for our generation. "The good and gracious will of God is done indeed without our prayer; but we pray in this petition that it may be done also among us", says Luther, in his explanation of the Third Petition of the Lord's Prayer. Sometimes God's good will is manifested in the destruction of those things which are opposed to the realization of that will. Sin issues in war, and thus war is God's judgment upon sin.

God's judgment is not an arbitrarily chosen punishment which God has hurled at us in His anger because we have sinned. Our punishment is directly connected with our past sins. In judgment, which Luther speaks of as God's foreign will, our sins simply bear their fruit. This does not imply that God is not active in the judgment. God accomplishes His purposes both by establishing the good and in destroying the evil, and He is just as active in the one as in the other. A French pastor said recently, "This war is in fact a judgment which God brings on the world . . . through human wickedness, by delivering man to his own sin. It is not He who throws the bombs. . . . It is we ourselves." Sin bears its fruit.

There is a divine moral order in the universe in which God is active. This order will brook no opposition. We have sinned against this divine will, which is the moral order, and now we are reaping the harvest. "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee," says the Lord to His people through the prophet Jeremiah (2:19). Or again, "It is thy destruction, O Israel, that thou art against me," says the Lord through the prophet Hosea (13:9). It is now our destruction and the destruction of civilization throughout the world that we have been against God and against His will. We have sown, and now we reap according to the seed which was sown. Is the world going to learn through this judgment that God reigns? He reigns either in mercy or in judgment. Today it is in judgment, but even His judgment is mercy.

A. D. Mattson.

Toward Understanding and Good Will

By the Rev. O. H. Pannkoke, D.D.
Director Public Relations, Wittenberg College

THE OTHER EVENING an associate on the Wittenberg faculty dropped in to see me. He has written a great deal about Lutherans in America, and he wanted to discuss the Missouri Synod.

"Orthodoxy," I said, "is the key to an understanding of the Missouri Synod. Orthodoxy has elements of power and greatness, but it also may become exceedingly mechanical, cold, and offensive. But in no Lutheran church body has there been as great a transformation in the last decades as in the Missouri Synod."

"Well, we talked back and forth for quite a while. This man and I are good friends and for many years we have enjoyed discussing our Church and our faith. But after he had left I sat in my library with a bit of frustration which I have felt so often after a discussion about the Lutheran Church. The living insight of a member of one Lutheran body into the real character of another Lutheran body seems so difficult to attain. This man knows every part of the Lutheran Church in America as well as any one living. Yet even for him—because he has not himself lived through the changes in the Missouri Synod—it is difficult to grasp them.

Prejudice a Chief Difficulty

We have had twenty-five years in which the various Lutheran groups have associated and co-operated more and more. But we certainly are still far from understanding each other. The difficulty is not only ignorance, but prejudice, dating back to the bitter polemics of a generation ago. Ignorance is intellectual, and information easily cures it. Prejudice is the will to believe something which is not true, and—worse—prejudice will not permit the truth to have a fair hearing. In fact, it does not desire to hear the truth at all.

I cut my wisdom teeth in the union movement as secretary of the Reformation Quadricentenary Movement in 1915-1917. On the committee were the Rev. Wm. Schoenfeld and Wm. Koeppchen of the Missouri Synod, the Rev. William Horn and Chas. Smith of the General Council, Rev. G. Wenner of the General Synod. These were the keymen. All of them except Pastor Schoenfeld were concerned primarily that the other groups should not put anything over, incidentally in promoting a worthy recognition of the 400th Reformation Anniversary, and I sat in the middle, suspected by all! In addition, St. Louis watched everything we did, and finally tried me for heresy.

It was not an easy experience for a youngster. However, it taught a fundamental lesson early. The suspicions and the prejudices inherent in the Church as a power organization are the gravest obstacles in the way of Lutheran co-operation. If it had been possible in the last twenty-five years to crush every seed of suspicion and every vestige of prejudice and instead magnify the task of our Church in a disintegrating wor Lutheran unity would be an accomplished fact.

Emotion has played and still plays an incalculab large part of the movement for Lutheran unity. There feeling between the United Lutheran Church and M souri, which, in places, is even intense. Bitter pub polemics, however, with the exception noted, has characterized the life of our Church in the last decad On the contrary, there has been a steady growth of go will as widening acquaintanceship removed prejudic and promoted understanding. But especially betwe Missouri and the United Lutheran Church misund standings, prejudices, deep-seated antagonisms are s great. The task of creating amicable domestic relati between them at times still looks a bit hopeless.

Recently, in the "National Lutheran," I made a p for a better understanding between these two great L theran groups. At the Louisville convention of the Uni Lutheran Church, Dr. Corbe said to me, "So you wa to join us up with Missouri?" No, that I do not wa to do.

A Formula for Unity

In 1918 a member of the merger committee wh planned the United Lutheran Church told me that th had found the formula for Lutheran unity. The Uni Lutheran Church represents the natural developm of Lutheranism in America. The other Lutheran bod in time will become like, and will join, the United L theran Church. The formula looks intriguingly simp as simple and also as reliable as a system of playing stock market or the races.

The ultimate union of the Lutheran forces in Amer is going to be a give and take proposition. Every gro will make its contribution. Every group will lose so of its tradition. The focal center of union will not that we have become socially alike, but that we ha rediscovered the full power of the evangelical core Lutheranism.

There have, of course, been powerful social forces work promoting Lutheran unity, among these the d appearance of foreign language and social isolation, disintegrating effect of urban life on attitudes of sepa tion, the growing complexity of American life making operation of ever larger groups imperative. But behi these social forces there is a cultural crisis. This c tural crisis is posing the question to Lutheran grou What is the meaning, value, and power of the Luther faith in life today and how can it win souls?

To yield to the social pressures for unity, without see ing a deeper, truer faith than we had in the idyllic per before the last World War, would be equal to striving the kingdoms of the world at the price of our soul.

Rediscovery of Evangelical Core

lo, I do not want to join the United Lutheran Church h Missouri or with any other Lutheran group. I am king forward to the rediscovery in its full power of evangelical core of our Lutheran faith. By grace I saved through faith in God's Revelation. Through t faith I have the freedom to serve God and man. In evangelical core lives the power of Lutheranism. I hoping that it will be the rallying center of Lutheran ty. That means, of course, that every Lutheran group l be reborn through the Spirit of God. This will not ng a mechanical union; it will bring a union of life l of power.

he emphasis is on the living unity of a continuously ewed spiritual life wrestling with the forces of evil the world. Intellectual and institutional unity are ondary to this spiritual unity. The former, when put t, is dogmatism; the latter, pragmatism. Both viewnts have been, and are, powerful in the movement for theran unity. Both are wrong and destructive, unless y are placed into the service of the living unity of h which serves in love.

he hope and promise for Lutheranism in America s in the fact that an evangelical group has been deoping in every section of the Church, including the ssouri Synod.

ast June a prominent church leader wrote me, "If I d the signs and understand the situation correctly, seems to me that the Missouri Synod will have to take e of its own problems and that the other bodies are ng to go ahead without any further delay." I replied: ou are right, I think, in believing that Missouri is not t ready to co-operate. There is, however, an element fate in the situation, circumstances beyond our control work in the movement which will persist to obtrude emselves. Among these are: Missouri can not get ay from the other Lutherans any more than the other utherans can get away from Missouri. Missouri repreits the confessional viewpoint in Lutheran unity; the ier bodies largely the practical. Neither viewpoint will er die in the Lutheran Church. The probability of rious difficulties ahead will always force the issue of utheran unity to the front, just as it did in 1917 and 18. There is a great deal of fellow feeling between issouri and portions of the American Lutheran Church. ecause of these and other elements of fate, neither issouri nor the other Lutherans are as free in the estion of unity as they might believe. Circumstances yond their control will continue to force the issue."

"An Element of Fate"

There is an element of fate in the situation. Our utheran idea of fate is not the belief in a blind force iving us onward to an unknown destiny. Fate is the storical circumstances from which we can not escape, hich we must face and solve—or fail to solve at our ril.

To be sure, there are times when we feel like fighting gainst fate. But our fate remains with us. Twelve years ago, a Lutheran church president wrote me, "I do not know whether I will meet Missourians in heaven. I know I do not want to meet them on earth." He had spent years of his life working toward unity with Missouri. When the goal was in sight, pure stupidity, which Missouri leaders today agree was tragic, frustrated the movement. This disappointment can readily be understood. Elijah too became weary unto death of the heedlessness of the children of Israel. But this churchman's reaction has eliminated Missouri from the issue of Lutheran unity as little as the anger of the boy can stop the rolling waves which destroyed his sand castle.

There has been a good deal of temperament in the Lutheran Union movement since 1917. When the American Lutheran Conference was organized in 1930 some men told me that it has a weapon both against Missouri and the United Lutheran Church. Some years later a rapid friendship developed between Missouri and the American Lutheran Church, and some considered that to be a weapon against the rest. Boe was perturbed that the Norwegians would be sitting in outer darkness.

Must Solve Issue Inclusively

It is amazing how abortive all these temperamental efforts to force the movement for Lutheran Unity into blind alleys have been. They were hardly begun when the great issue of an inclusive Lutheran unity brushed them aside and again took the center of discussion. It will always be that way until we Lutherans of America have solved this issue inclusively and not at the expense of any group which bears the Lutheran name and accepts the Lutheran confessions. That is our fate.

On the surface, the Lutheran union movement appears like an erratic pendulum swinging back and forth, hither and yon. Many trials and many errors, as one or the other element in the Church gained influence and tried to work out its ideas. That is natural in any historical development.

There has been nothing erratic, however, about the steady gain in power of the union movement itself—in the disappearance of effective opposition, in the rapid expansion of co-operation, in solving the intellectual questions, in the growth of the evangelical group, and in the deepening desire for Lutheran unity everywhere. Unquestionably, the most hopeful aspect of this movement is the steady growth of the evangelical group.

In the non-Missouri groups the belief is widespread that Missouri has been little affected by the general desire for Lutheran unity, that, just as Rome, so Missouri is always the same and never changes. That belief is far from the truth, and unless it is corrected it may hopelessly prejudice the consummation of the union movement.

What Has Happened to Missouri

One of the most dramatic stories in the history of American Lutheranism is the struggle in the Missouri Synod to break through a system of tradition logically worked out in every detail and enforced by divine sanc-

The "Outlook"

of

The American Lutheran Conference

By Harold L. Yochum, President

DETERMINED not to lose the momentum of the fine convention held at Rock Island last November, the Executive Committee of the American Lutheran Conference met at Minneapolis on January 26. Present were: the new President, H. L. Yochum; Secretary, L. M. Stavig; Vice-Presidents Karl Wilhelmsen and Oscar A. Benson; Treasurer Otto Leonardson; two Past-Presidents, Dr. E. E. Ryden and Dr. T. F. Gullixson; Dr. Em. Poppen, Dr. J. A. Aasgaard, Dr. N. C. Carlsen, Dr. T. O. Burntvedt, Dr. B. M. Christensen, the Hon. Mr. H. L. Ekern, and Mr. Daniel Shonting. Unable to attend were: Dr. P. O. Bersell, Pastor John A. Houkom, Mr. N. O. Berthelsen, and Past-President Dr. Otto Mees. Executive Secretary F. A. Schiotz, of the Department of Student Service, was present during most of the meeting. The respective chairmen of most of the commissions attended parts of the meeting.

On the basis of a proposed program for the biennium, prepared by the president, the Committee gave serious consideration to the objectives of the Conference, in the light of resolutions adopted at the recent convention and with constant reference to current trends and potential developments.

As at the convention, chief interest centered on intersynodical relationships. The Committee sought to implement a two-fold program of promoting Lutheran unity: within the Conference itself, and among other Lutheran bodies. The Commission on Unity was charged with a study of the minimum basis for pulpit and altar fellowship among Lutheran bodies in America, and of the advisability of arranging for joint meetings with representatives of bodies outside the Conference.

Clearly evident in the instructions given to all the commissions was the underlying aim to coordinate our efforts in such fields as Higher Education, Youth Work, Parish Education, Liturgy, and Canadian Affairs. The Commission on Social Relations was authorized to make the results of its studies more widely available. The Student Service is to be developed further as the most advanced project of the Conference. The Committee on Intersynodical Seminars was asked to arrange for a series of meetings this fall, if that is found to be feasible. A special budget committee is to propose ways of financing the work of the commissions and the improvement of the Conference paper.

The most drastic action of the Committee was the decision to change the format, contents, and name of the Conference paper. More than formerly, it is to serve as a "house organ," promoting the work and spirit of the Conference. It will seek to interpret the Conference itself more effectively to both its own constituency and to others. It will endeavor to promote the spirit of unity among Lutherans.

The new name selected by the Editorial Committee is significant: THE LUTHERAN OUTLOOK. This indicates the desire to survey the Lutheran scene and evaluate developments of interest, keeping its readers accurately informed of the "Lutheran outlook" from month to month. The editor is to be free to solicit material which will serve the purposes of the OUTLOOK, and an effort will be made to preserve it from becoming a mausoleum of treatises read at pastoral conferences.

It is our good fortune to have Dr. E. E. Ryden as the editor of the first six issues of the OUTLOOK. His recognized gifts as writer and editor, his wide interest and acquaintance touching the whole field of Lutheranism in America, his outstanding achievements as president of the Conference during the past four years, and his rare good judgment, make him the ideal man to launch this "reconditioned" paper on the high seas of Lutheran journalism.

We confidently predict a greatly increased interest in our monthly periodical, both within and without the Conference.

and the threat of eternal damnation. The struggle nated in a rather inoffensive issue—the use of print- and the newspapers in the work of the congregation. roup of pastors in Greater New York in 1915 had nized the American Lutheran Publicity Bureau to note modern methods of winning souls. Official op- ion was immediate and continued for years. It was nnovation which might lead to dangerous practices, the organization was not under control of the syn- al officials and therefore suspect.

the same year the organization of the Reformation dricentenary Committee raised another serious issue, neran unity, and a bitter struggle ensued which did die down till 1920. The entry of our country into the and the organization of the National Lutheran Com- ion for Soldiers' and Sailors' Welfare as the com- Lutheran agency made this struggle intense. The ern Missouri Synod pastors wanted, and fought for, peration with the Commission.

nese were preliminary skirmishes. An opposition ip was developing, issues were coming to the fore, there was no victory of consequence on either side.

ne first great pitched battle between the organiza- and the independent forces came in 1925 in the Val- iso campaign. A group of Ft. Wayne laymen took Valparaiso University to develop it for the edu- on of the Missouri Synod laity. They asked the sanc- of the Missouri Synod board of directors in August received it in the words, "We wish them God's bless- " In September the board had a change of heart and rely fought the campaign. It was defeated.

ne group which won the Valparaiso victory was a ip of young men, eager for action, held down by the em. They found that the system could be vanquished. y learned the power of effective co-operation. They new vistas of opportunity for the work of a Church ing to look forward. For a number of years this ip was a power for progress in the Synod.

1929 and 1930 Valparaiso again needed money, and a second time the synodical organization opposed the paign and was defeated.

most significant victory came in 1931. The Lutheran ir had been born, but was in financial difficulties. umber of professors at the St. Louis seminary were ious to see it continue. The synodical administration ce said no. Nevertheless, under the sponsorship of a ilty committee, a successful campaign was carried ough to continue the project.

he secret of strength of the Missouri Synod system he past lay in the intimate union between the ad- istration and the theological faculty at St. Louis. t bond was disrupted in 1931, and, to my knowledge, never been reestablished.

Three Vital Changes Effected

hree issues have been paramount in the Missouri od in the 30's: a realistic instead of a theoretical proach to the practical policies of the Church; a re- anization of the educational system to bring it closer to life today; an evangelical instead of a dogmatic emphasis. In all these issues the progressive forces have won decisive victories.

To clinch the issue, in 1940 and 1941 there was a bitter fight to reform the judicial procedure of the Missouri Synod and to take it out of the hands of the ecclesiastical organization, which frequently had used it for political purposes. The reform was adopted practically unanimously, although all the issues of this fight and all its consequences are not yet settled. In due time I hope to be able to tell this whole story.

What have been the gains of this struggle of more than a quarter of a century? The absolute power of the system over the soul of the individual has been broken; the right of independent thought and action has been vindicated to the point of publicly criticising officials and policies; the closed intellectual system has been destroyed; educational and missionary policies have been reformed; modern methods of church work are in current use; above all, a living faith has become the primary concern instead of intellectual conformity.

"That Missouri Synod Is No More"

The Missouri Synod today is not the same as it was in 1908, when I entered the ranks of its ministry. At pastors' conferences then the men with white hair and white beards sat in the front rows. Behind them sat the grey beards. In the rear sat everybody from thirty-five or forty down—and listened without saying a word, and woe to the man who dared to rise and speak. The reply to every innovation was, "We follow the past." The solution to every question was sought in some opinion of the fathers. The unpardonable sin was departure from the intellectual traditions. If the departure was serious, the punishment was spiritual death; if it was slight, ostracism and exile—all in the name of loyalty to the truth of God. That Missouri Synod is no more. But it required one of the most dramatic struggles in the history of the Lutheran Church to bring about the change.

The Missouri Synod in 1942 is a powerful, streamlined organization. It is closely knit, and has a high morale. Its program is simple, interested only in the fundamentals of a vigorous Church, the training of ministers, the education of the young, home missions. It is in close touch with life. It has a more than ordinary zeal for souls.

It is, of course, possible for Missouri to go its own way, and for the rest of the Lutherans to go theirs. That, I believe, would be a confession of failure within reach of victory, the more tragic because of what we Lutherans face in the world when this war is over. The greatness of Lincoln lay in the fact that in all the bitterness of a civil war he never hated, but always looked forward to the day when North and South would again be bound together, united to become a great nation, which—separate—neither could hope to become.

A Uniform Liturgy

By the Rev. Herman A. Preus, Ph.D.
Professor Luther Theological Seminary

ALEXANDER POPE was no doubt right. But sometimes fools have to "rush in where angels fear to tread," especially when an editor cracks the whip. There are times when somebody has to play the fool. There are vital issues talked about, debated about, fought about privately, but—"Hush! Better not bring it out in the open. It's dynamite!"

Perhaps, however, it is time that the question of a uniform Lutheran liturgy be assumed to have gotten beyond the stage of "dynamite" and be regarded calmly as an issue for frank and open discussion among Lutherans. We all know it is being talked about. We all face the issue more or less every time we visit another Lutheran Church for worship.

There are many angles to the problem. Three of them stand out:

1. *IS UNIFORMITY DESIRABLE?*
2. *IS UNIFORMITY POSSIBLE?*
3. *WHERE SHALL WE BEGIN?*

I. *Is Uniformity Desirable?*

This question ought to be faced objectively on two fronts: the *practical,* and the *historical-confessional.* If we fight it out on the front of personal opinion we shall only move from the frying pan into the fire.

1. The *practical* aspect is evident to laity and clergy alike. Who has not gone from his own church to worship in a neighboring church and spent the first fifteen minutes paging feverishly, with simulated nonchalance, through the hymnbook to find what order of service is being used. Sometimes he finds it, sometimes he does not, in which latter case he worries through the service as best he can, trying hard to be reverent while fighting off the twin pixies of irritation and embarrassment. The "Norwegian" goes to the "Swedish" church next door, gets ready for the opening prayer, and lo, people begin to sing. He recovers himself, sings, and then bows his head for the Confession of Sin, and behold, the Sanctus! Penitently he turns to the front of the hymnal and searches for the order of service. He finds it at length on page 561 and succeeds in catching up in the middle of page 569. In like manner, "Swedish" brother goes to visit the American Lutheran church around the corner, and, before he finds the service in the hymnal, the congregation is standing and singing the Amen!

Follow the poor Lutheran who goes abroad. He goes to Munich in Bavaria and feels thankfully at home in the service. He moves west a bit to Stuttgart in Würtemberg and wonders if he is in a Reformed church. He scratches his head and remembers that he is next door to Switzerland. There is an altar way back there, but the minister doesn't get beyond the pulpit which stands in the middle of the church. He goes to Palestine and finds one Lutheran church using a German Liturgy, another the Swedish. And so he can continue around the world wringing his hands every Sunday when he should be folding them. Everywhere the sacred liturgy bears the wounds of nationalism or of pastoral individualism.

It does not answer the question to say that the same old gospel is preached in all those churches. If it were, that would be a source of great comfort indeed. But it would not solve the problem. Is such a situation desirable? Or is there a sting of regret as that same traveler visits the Latin churches and cathedrals in every country and finds in every one essentially the same liturgy being used for worship, whether it be in Chicago or Jerusalem, Seattle or Rome, Podunk Center or Timbuctoo? What a source of comfort to the Romish worshiper as he moves from country to country, or even from city to city in one's own country! What solidarity, what unity is revealed in that fact! What an indictment of the confusion which is "worship in the Lutheran Church"!

But it is not only the layman who suffers under the disorder. Pity the poor clergyman! Particularly the bishop, or superintendent, or district president, or any of those men who are called to conduct services throughout the country. How often has he tried to use the Lutheran liturgy and within ten minutes after the start of the service found himself and the congregation in complete confusion. Afterwards, perhaps, he is told: "Why, our pastor never uses the Confession of Sin. We don't like the musical setting of the Kyrie in our hymnal, so we sing a hymn instead. The Gloria, he says, is too long. And we always have a solo before and after the sermon. Our pastor thinks it creates atmosphere. And when he has preached his sermon, he thinks people should go home and think about it, so he omits everything after the sermon except the solo and the announcements and the hymn." The traveling preacher soon learns that if he is to avoid a public scandal, he had better arrive at the church early enough to have a rehearsal with the organist.

But after all, these are mainly practical problems, and most of us with a little effort at uncritical self-contr

be edified in any of these services if Word and Sacent are there. Unfortunately, only the Word is left ie regular service in many places, so there, too, many feel the hour of worship has been impoverished.

2. There is, however, another side to the question unified liturgy is desirable. It is the *historical-confesal* side. There are sure to be those who say, "I don't e with your arguments on the practical side. They authority." It is for that reason that we need to look e matter from the historical side and the confessional Because here we all recognize an authority that veighs personal opinion and interpretation. If the fessions (to say nothing of Luther and the Lutheran ers) have spoken in the matter, there will be few of who are not ready to yield our personal tastes and ions.

'e go back only as far as the Confessions. While God nself prescribed the liturgy and vestments and sacred els and appointments in the Old Testament Church, ist did not do so in the new dispensation. The order rvice was one of the things He left to His Church to in. St. Paul said, "Let all things be done decently in order," and from that principle spoken in conion with worship by the apostle, we can at least con- e that the Scriptures have nothing to say against a ain orderly uniformity in the service. Liturgy is ething each church group determines for itself.

'hen the blessed Reformers, against their will, were mmunicated by the Latinizing party in the Western rch, the result was a schism in the Church. But that ot the same thing as saying that the Reformers started w Church. They denied that flatly. They said to ie, "We have not broken with the Ancient Church. have." And on that principle the Lutheran Reformretained everything which they inherited from the ieval Church that was not against Scripture. And is the position of the Lutheran Confessions likewise. aches beyond doctrine to the liturgy and whole tran of worship which the Lutheran confessors of the enth century saw going back to the earliest centuries.

'e find therefore that the Confessions retain the Mass, ng purged it of its unscriptural elements. Hence the gy which Martin Luther presented to the Church of followers, the "Formula of the Mass", is basically the e ancient liturgy that the Christian Church had used s vehicle for worship through more than a thousand s.

he Lutheran Confessions are emphatic, not in comding, but in urging and teaching the people to re- the old liturgy, as the Reformers insisted. The Augs- Confession Art. XXIV begins, "Falsely are our rches accused of abolishing the Mass; for the Mass etained among us, and celebrated with the highest reverence." The Apology echoes the same thing and adds in the corresponding article, "The usual ceremonies are observed, the series of lessons, of prayers, vestments, and other like things."

In Article XVI, 51, the Apology declares, "We teach that in these matters (observances, universal traditions) the use of liberty is to be so controlled that the inexperienced may not be offended, and on account of the abuses of liberty, may not become more hostile to the true doctrine of the Gospel, or that without a reasonable cause nothing in the customary rites be changed, but that in order to cherish harmony such old customs be observed as can be observed without sin or without great inconvenience."

Luther himself desired uniformity in liturgy, though he repudiated all compulsion. But on the other hand, he had no patience with that pastoral individualism which turned his liberty into license and concocted his own liturgy. One quotation from one of Luther's principal liturgical writings will suffice to prove this. In his "Preface to the German Mass," he says, "We do not publish this with the intent of correcting anyone or legislating for him, but because there is clamor for German masses and services everywhere, and widespread lament and offence has been caused by the different usages in the new masses. For everyone is constructing his own: some with good intentions, others with presumption, in order that they may shine as also having produced something new to prove that they are not ordinary leaders. Such is the fate of Christian freedom. Few use it save for their own pleasure or advantage, not for the honor of God and the welfare of the neighbor. . . . Since this external order of service may serve the neighbor and there is nothing here affecting matters of conscience before God, we should seek to be of one mind in Christian love, as St. Paul teaches, and as far as feasible, have like usages and ceremonies, even as all Christians have the one Baptism and the one Sacrament; nobody has received from God a special one of his own. . . . But it would be well if in every jurisdiction public worship were uniform and neighboring towns and villages observed the same ceremonies as the city" (Holman Ed. *Luther's Works,* vol. VI, p. 170).

This is Luther's position *in his liturgical works,* and it will not do to say, "You can prove anything from Luther." Anyone who will read Luther's liturgical writings without bias will find his position quite clear. One will, of course, have no great difficulty in finding individual statements in other than liturgical writings where Luther seems to contradict what he has said above. But when he is counseling his churches regarding liturgy he is entirely consistent as far as his position as a whole goes. It is difficult not to conclude that Luther and the Confessions recommend and urge and "teach" uniformity of liturgy as being advantageous to the worship life of the Church.

II. *Is Uniformity Possible?*

The question of desirability of uniformity is basic, since it is a matter of principle. If Lutheran groups could arrive at some agreement there, the practical problems which follow would eventually solve themselves with a little Christian love being practised on all sides. The possibility of uniformity is such a practical question! Little should be said here until we have faced and agreed on the first question. If we do not agree on the first, then there is little use in discussing the second. Hence just one or two suggestions are offered in the hope that they might be helpful in eliminating the Boogie Man.

Uniformity of liturgy will always be a relative matter. We shall always have, we trust, a goodly amount of liberty in the Lutheran Church. And we shall also have always with us a goodly number of pastors who feel that a uniform liturgy would violate their personal sense of liberty. Likewise, national traditions will persist for a long time and show themselves also here for many generations. Hence nobody looks for absolute uniformity, but only a good measure of it.

1. To begin with, we must take the *long view*. We need not hope for uniformity to be effected overnight. The Lutheran Church does not believe in Charlemagne's method of confiscating all hymnals and missals and altar books and putting the "official" missal on every altar in every country. It brought uniformity alright, but at a price we should not be willing to pay. We should rather, in our "democratic" way, agree on the *goal*, set our compass, and then educate our people in that direction. If we in time agree that uniformity is desirable, then uniformity is our goal. From that point on, it is a matter of education in that direction and of moving steadily toward the desired goal.

It must be added here that nothing in all this is directed toward a hierarchical decree that will destroy the sovereignty of the congregation, where that is held sacred. Those congregations themselves will see to that. Neither must they be branded with any stigma if they determine not to go along in the way of uniformity. But with that belongs also the other statement, that no individual pastor should assume the prerogative of setting himself above the Church and his own congregation. Luther's words quoted above can be recalled here.

2. Then let us Lutherans try to take a *world view* of the case, and not an American view, or a synodical view. That goes hand in hand with the *long view*. We might comparatively quickly reach a synodical uniformity, or even an American uniformity. But having reached that, our next step would be toward world uniformity. And having disregarded that *long* view we might find ourselves having to start all over again and undo a lot of the work we had already done to reach a limited uniformity. "World Lutheranism" is more than a catch phrase. It is something that is beginning to seep into our consciousness as a fact of great importance in world Christendom. Give us above that the greater vision of the One Holy Catholic Church, the Communion of Saints, the Body of Christ, and we shall have advanced to a finer Lutheranism and a deeper Christianity.

III. *Where Shall We Begin?*

This is the hard step. Again we discover that blood is thicker than water. And it is not only Hitler that proceeds on that principle. Nationalism still divides the Lutheran Church. It plays an important role in the matter under discussion. Norwegians and Swedes are still too close to the Mother Church of the old country to be willing to think without bias on the problem of liturgical uniformity. This is no indictment, but simply the statement of a fact that is easily observed. The Norwegian wants his opening prayer and closing prayer. The Swede wants his Sanctus at the beginning and all those glorious chants that dot the historic Swedish liturgy. With those traditions so firmly rooted in our people, and very understandable it is, every effort toward uniformity founders. Sit on an intersynodical liturgical committee and you will hear it proposed in all sincerity that we draw up a uniform liturgy composed of the best elements of all national liturgies. But we at once ask, "Uniform for whom?" Think of the millions who are using the historic Formula Missae, whether it be the English translation known as the Common Service or some other translation; what interest could they possibly have in such a new creation? They are satisfied that they have the historic Lutheran liturgy and they care little for the "improvements" that modern theologians might add to it.

It is clear that we have to rise above national traditions to even get started in the way of uniform liturgies. There is only one basic question to be answered before we can start: "What is *the* historic Lutheran liturgy?" The only possible answer seems to be the answer of Luther and of the Confessions: "We retain the Mass," the sacred liturgy of the Christian Church through the centuries. And on that principle, Luther gives us in 1523 the "Formula of the Mass," the ancient Mass, or "Höimesse," purged of papal errors picked up in later centuries of the Middle Ages. That leaves no alternative, to the writer's mind, but to conclude that *the* Lutheran Liturgy is Luther's "Formula of the Mass." That fact was recognized long ago in America, first by the great Lutheran bodies in the East who gave us that Service in English, the so-called Common Service, and by the Missouri Synod and the present American Lutheran Church. In other words, the great bulk of American Lutheranism and of world Lutheranism is already agreed on what "the uniform Lutheran Liturgy" is and must be.

Ve believe this to be the catholic view which Luther mpioned both regarding doctrine and liturgy. It was her's catholicity that made him say to Rome that it broken with the Ancient Church, not he and his fol- ers. It made him use strong words to the sectarian- ded Zwingli in their doctrinal controversy on the charist: "The testimony of the entire holy Christian urch should be sufficient for us to abide by this article, l to listen to no sectaries against it. For it is danger- and terrible to hear or believe anything against the nimous testimony, faith, and doctrine of the entire holy Christian Church as held from the beginning for now over fifteen hundred years in all the world." (De- wette, *Briefe,* IV, 354).

Certainly Luther would not have used such strong language regarding liturgy. But the point of view is the same, the deep sense of the oneness and continuity of the Church, the understanding of history, the regard for all that had been hallowed by the age-long usage of the saints. Let us 20th century Lutherans too confess again with a deeper understanding, "I believe in one holy Catholic and Apostolic Church."

Flatland or Highlands?

By S. J. Sebelius
Dean of Augustana Seminary

THE SPEAKER was reading a paper dealing with the responsibility of the church-supported colleges to the Church in assuring for their students a ristian philosophy of life, or more simply stated, a w of life built upon the Christian faith. Certainly a st timely subject. He was addressing a convention of urch educators representing nearly all the Protestant nominations of the United States, and introduced his bject by telling the story of Flatland and of how a lot people educated as well as uneducated lived in that ange country.

A Professor and His Son

Flatland was a land of two dimensions—length and eadth, but no height or depth. In Flatland there lived ong many others a learned man by the name of A. uare. His house was a rectangle. The walls were four aight lines, for no one could climb in a land where e only known dimensions were length and breadth. In Prof. Square's house there was a cupboard made by awing a line across one of the corners. In this cup- ard the professor kept his lecture notes. Nobody could e these notes, because there was the line across the rner, nor could these notes be seen by looking down on them, because there was no above.

But one day as the professor was instructing his bright ung son, Pentagon, the boy remarked: "Father, do you ppose there could possibly be such a thing as a third mension?"

"Stuff and nonsense!" answered the professor. "Don't k such foolishness. Who ever heard of a third dimen- n?"

The Voice

That same evening a voice said to Professor A. Square: our son is right. There is a third dimension. Just to ve it to you, I can see down into your cupboard."

"Down!" exclaimed Professor Square, "there is no ch word. Don't be so unscientific."

"Very well, then," answered the Voice, "let's be scien- tific. I shall proceed to tell you what is in your cup- board without opening the door."

Then to the amazement of the professor, the voice proceeded to read from the notes and describe the con- tents of the cupboard.

"And now," said the Voice, "I will empty your cup- board without opening the door. Look and see for yourself."

The Voice then offered another demonstration to prove his point, and Professor A. Square was now convinced that there was such a thing as a third dimension. Mr. Square then made a trip into a country of three dimen- sions, and marvelled at everything he saw and heard. He then returned to Flatland and told the inhabitants about the three dimension world, but nobody would be- lieve him. They said he was crazy and a very dangerous man to have in the community.

Is Flatland Your Home?

It is self-evident that Flatland does not denote some specific geographic area. It is rather a designation of a mental and spiritual attitude toward life and existence. But for all that we may nevertheless think of it in terms of a large population area, urban and rural, numbering among its inhabitants all kinds and conditions of people, young and old, poor and rich, educated and ignorant, bold atheists and people professing religion.

On the highways and streets of Flatland you will meet people who are prominent in modern literature and art, well-known educators, university heads, politicians, com- munity leaders and an endless procession of Flatlanders, whose chief concern in life is "What shall we eat? What shall we drink? and wherewithal shall we be clothed?" Our blessed Saviour speaks often of the citizens of Flat- land to the end that we might be warned of the danger of living there. And the Apostle Paul speaks of those who because they know not Christ as their Saviour have

no hope and are without God in the world. They, too, live in Flatland.

The Case of Sir John Morley

Take the case of Sir John Morley. Sir John was a member of William Gladstone's cabinet, and one of England's most brilliant representatives in the fields of statesmanship, philosophy, and science. When he passed away he left the memory of a life which by human standards was considered above reproach in moral quality and stability of character. And yet Mr. Morley was not a Christian and would have objected to be labelled as such. His philosophy of life was that of Positivism, which proudly rejects the faith in a divine intervention in human life, and proclaims instead the faith of an indwelling goodwill in human nature—victoriously operative in man toward everything noble, true and beautiful.

His autobiography, bearing the title "Recollections of Viscount Morley" is a masterly description of the highlights of his own times, and above all, a significant revelation of himself. He felt, we learn, a great disappointment with the schools of Darwin, Spencer, and Renan. They had not fulfilled the hopes and promises they once held out. He asks the question: "Is it quite clear that their influence has been so much more potent than the gospel of the various Churches? Circumspice (Look around)! Is not diplomacy, unkindly called by Voltaire "the field of lies," as able as it ever was to dupe governments and the governed by grand abstract catchwords veiling obscure and inexplicable purposes and turning the whole world over with blood and tears to a strange 'Witches' Sabbath'?"

In the epilogue of the book Mr. Morley tells of a walk he took in the late Sunday afternoon across some moor with his little dog, Eileen. He reviews the thoughts and reflections that passed through his mind during this walk concerning life and its meaning, which to him was a big question mark. "Now and then I paused as I sauntered slowly over the fading heather. My little humble friend squatted on her haunches, looking wistfully up, eager to resume her endless hunt after—she knows not what—just like the chartered metaphysician (Mr. Morley). So to my home in the falling daylight—"

Poor Mr. Morley. He was ignorant spiritually of the third dimension, of the God-ward direction of life, and so missed the chief glory and meaning of all life.

"My Heart's in the Highlands"

Beautifully and truly indeed does Robert Burns sing of the Highlands of his beloved Scotland—

> "Wherever I wander, wherever I rove,
> The hills of the Highlands forever I love;
> My heart's in the Highlands, my heart is not here,
> My heart's in the Highlands wherever I go."

But infinitely more beautiful and true, transcending everything earth holds great and desirable, is that marvellous hymn of praise in which Paul the Apostle celebrates the glories of the Highlands of God and of Faith: "Blessed be the God and Father of our Lord Jesus Christ

DR. F. H. KNUBEL'S TRIBUTE

to

DR. LARS W. BOE

IT IS A PRIVILEGE to say a word regarding Dr. Boe, particularly for the circle of the National Lutheran Council. My memory runs back swiftly to the very first generally representative meeting where the idea of such a council was discussed. It was in Harrisburg. Dr. Boe was present. I can recall no other now living individual who was there excepting one who represented the Missouri Synod. Those were the days of the National Lutheran Commission for Soldiers and Sailors Welfare in which a number of us first came to know Dr. Boe. The twenty-five years since then would seem to have been the most strongly productive years of his life.

It is in any event true that all of us who came to know him then or since then quickly recognized the strength, the increasing strength, of his life. He even died strongly because he suffered strongly. He spoke frankly, beautifully, powerfully, even in his letters during those last months—spoke of his pain, its fellowship, its consolation, its longing. This was a characteristic manifestation of his life. Whatever he was he was strongly, and manifested it strongly. To be of Norwegian stock he regarded as something worthy, to be an American as a powerful possession. He had no apologies to offer for his Lutheran loyalties. He could not believe that there was any way to live excepting as a Christian. Therefore he was strongly unselfish. His strength was genial because he was always giving himself. For him a conviction was a self-impartation. He could not believe in things without giving his whole self to them. Not all of us recognize our convictions in just that way.

Thus he went on through those productive years, giving himself richly to objectives he recognized to be great, and always himself receiving from them new strength for his own living. He was constantly thrilled by this steady interchange of life, enjoyed beautiful friendships, became an eloquent advocate of the very best causes and their development. He lived all the years of the life of the National Lutheran Council up to the present, studying its possibilities, bestowing his best thought to its growth, and receiving unto himself the joy of fine fellowships and of increasingly realized hopes.

Frederick H. Knubel.

) has blessed us with every spiritual blessing in the venly places in Christ Jesus" (Eph. 1:3).

he gateway to that Highland is Christ. There is no er way. But it is a Living Way, beckoning earth's lions to enter —

"That gate ajar stands free for all
Who seek through it salvation;
The rich and poor, the great and small,
Of ev'ry tribe and nation."

nd to every follower of Christ it is a source of joy ever to contemplate the growing multitude of those o from age to age have entered into the Kingdom and e made the Highlands of faith their home. In that ltitude we may recognize, not only people of humble ions in life, but also persons of great intellectual vers, historians, scientists, educators, philosophers, ders in art and literature, men and women who have lized their own poverty of spirit and helplessness and e found peace and meaning of life in Christ. Such s, for example, the testimony of the noted British ntist, Prof. J. Y. Simpson, who when asked what s his greatest discovery, answered: "That Jesus Christ my personal Saviour."

But this discovery, great and marvellous though it be, only the beginning of great things. The saved soul uld press on to higher levels of faith and Christian perience (Phil. 3:12-14). And never shall I forget how s ambition was expressed in a song the Luther League at Little Hanging Horn Bible Camp, Minnesota, in summer of 1940 loved to sing:

"I'm pressing on the upward way
New heights I'm gaining every day
Still praying as I onward bound,
'Lord, plant my feet on higher ground.'

"Lord, lift me up, and I shall stand
By faith on heaven's tableland;
A higher plane than I have found,
'Lord, plant my feet on higher ground."

A Miracle of Power and Grace

And in these times of supreme testing and crises in the lives of men who are facing death on the battle-field or elsewhere in the path of duty, how many there are, we can not know, who by the grace of God are beginning to live in a world of three dimensions. We are thrilled as we read the testimony of Lt. James C. Whittaker, of Capt. Eddie Rickenbacker's crew adrift on the Pacific for 21 days: "And during these hours (on Nov. 11, 1942) I was to experience the second of the two miracles that have changed my entire life and redeemed me from agnosticism to Christianity. What I did couldn't have been done without divine help."

To him God's people will say: "Welcome into the Highlands of Christ and His Kingdom!"

God grant that all the members of our Church during the time of preparation for the Centennial Celebration may learn to know what it really means to be at home in the Highlands of Christianity and to experience the truth of the words of the prophet: "The inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity" (Is. 33:24). For as Luther says: "Where there is remission of sins, there are also life and salvation."

The Church and the Day After Tomorrow

By the Rev. Edgar M. Carlson
Professor, Augustana Seminary

NO ONE will deny that today the clouds hang low, and the dawn is still but a hope. Tomorrow, they tell us, will call for still greater sacrifices, perps more bad news and discouragement. It must get rker before it becomes light. But the day after torrow, light will break again. And how earnestly men e hoping and believing that a war-weary world will en turn with eager eyes and open hearts to the Light the World.

Everywhere people are speaking favorably of the urch today. Seldom has it been granted such dignity d popular approval. Men are saying that now it is parent that the Church was right when it called men build on love and faith, rather than on greed and epticism. They are saying that we see clearly now at only the Church with its gospel can build a new orld that will endure. Christianity alone can save the orld from the repetition of this catastrophe.

Is that true? Others may be content with flattery, but the Church should weigh it carefully. It must not be lulled to sleep by the proclamations of officials or the pious intentions of well-meaning enthusiasts. The Church should be far more critical of itself than its critics are. It must ask itself the heart-searching question: Is it true that the Christian Church can bring about a warless world?

Where the War Started

Look at what can be said against it. This war did not start between the unevangelized pagans but between nominally Christian nations. From Italy, the seat of Roman Catholicism, it spread to Moslem and Coptic Ethiopia. From Germany, the homeland of the Reformation, and from England, the fountain head of the great Wesleyan revivals, it spread until it embraced reluctant, pagan India, Africa, and the islands of the sea. Japan's

invasion of China may be an exception, but it is no secret to anyone that she learned the art of modern warfare and secured her supplies from the Christian West.

What do we mean when we say that Christianity can save the world from war? Do we mean that if all the world were as Christian as Italy, Germany, France, England, or America, there would be no more wars? The African native, in his simplicity, involved against his will in a conflict between Christian nations, would find it hard to be convinced.

Or do we mean that if everyone in these countries were as Christian as the Christians within them are, the conflicts which end in war would not be? Christian business men do not seem to enter less intensely into the competition for markets and resources than non-Christians. Factions and squabbles are not unknown within the churches. Christians do get into trouble with one another. The law courts are not reserved for non-Christians alone. They do not always seem to settle their difficulties on the basis of love. Regretfully one notes that there does not seem to be much difference in race prejudice between Christians and non-Christians. Jewish neighbors are not always welcomed, even by Christians. Even the feeling of race superiority can at times become sanctimonious. To be sure, these conflicts do not often lead to violence because we have access to courts and to police officers and to laws. But if every man was his own sovereign, determined to secure justice, as he sees it, for himself, would we always live at peace with our fellow men?

Now, I for one, believe implicitly that only the Christian gospel and its way of love is realistic enough to operate in the world; but we must beware of taking that gospel and that way complacently. Christianity is no shibboleth; it is vital, pulsating, living, dynamic. But we may make it only a shibboleth, and when we do it has no power. We might evangelize the world, even beyond the measure to which any nation is evangelized today, and still have world catastrophes that would destroy it. There can be no solution for the day after tomorrow which does not flow from a renewed allegiance to the God of the Church, but we could duplicate the allegiance of the Christian nations, and even of the Christian individuals within the nations, in every nation in the world and still have war. It must be an intelligent Christian way as well as a Christian allegiance.

Problem in the Economic Area

Specifically, there are two areas from which Christianity has been quite systematically excluded in our modern world and to which it must be applied before there can be any reasonable expectation that Christianity will at least assist in removing the scourge of war. The first of these is the economic area. We have become accustomed to thinking that business ethics should be determined by the system of competition under which men operate rather than by Christian standards. We have allowed the competitor to determine the business practises to be employed. We have even suggested that there is something divinely ordained about a system of competition in which the participants are virtually driven to that consequence. The man who says, "Business is business," is claiming exemption from Christian standards for nine-tenths of his life. The laboring man who claims that Christianity cannot apply to union practises is making the same assertion. The nation which looks upon the rest of the world as an opportunity to enrich itself is denying the very genius of the faith which it professes. The title of Miller's book, "You Can't Do Business with Hitler," tells a story. Of course it is true, but since when did the existence of a nation or its policies depend for its justification on whether or not we could do business with them on profitable terms? There are far better reasons for opposing Hitler and his henchmen than that. Imperialism will not stand the test of Christian standards, and it seems generally agreed that it will not survive the conflagration in which we now find ourselves.

The problem of the application of Christian standards to economic life is not a simple one, but it must be faced. It will not do to reason on the one hand that the regeneration of the individual will transform the system, and on the other that the regenerated individual is exempted from applying the Christian standard in the areas where the system sets his standards.

Problem in the Political Area

The other area which we have exempted is the political. The problem is perhaps even more difficult here since the State, by its very nature, exists to insure law and order in a largely un-christian world. In two important respects its action differs from that of the Church. For one thing, by its very nature it is required to impose its law and order by coercive methods. The Church can never do that. The only allegiance which it can consider genuine is a voluntary one. But that does not mean that the Church has nothing to say to the State in its use of coercion, or that the State can consider itself exempt from the standards which the Church declares. The Oxford Conference defined as one of the duties of the Church with reference to the State to "hold before men in all their legislation and administration those principles which make for the upholding of the dignity of man who is made in the image of God," and to criticize the State when it departs from those standards.

Just when and where that point is reached may be a controversial question, but the thing that is important is that we should recognize that the State can never be sovereign in the sense of not being answerable to any standard or authority outside of itself. The doctrine that "the king can do no wrong" is not a Christian doctrine. Unless we hold that the political order must be subject to Christian standards, we do not even have a moral or religious ground for objecting to Hitlerism. When the profound Lutheran "doctrine of the orders" is interpreted in such a fashion as to make the State immune from criticism on the basis of Christian standards, it is

ngerous doctrine. It ought to be a matter of serious ncern on the part of Lutherans that this doctrine could so interpreted by world famous German theologians to make it possible for the Church of Germany to ac- t racial discrimination and to justify the so-called ryan clause."

The method of politics differs from that of the Church in that it necessarily involves compromise. The itician must seek to arrive at an acceptable middle y which will satisfy the largest number of his con- uents. But the compromise, if it is to make for law l order and the welfare of its citizens and the citizens the world, must not be a compromise between Chris- n and pagan policies, but between alternative Chris- n policies. It can not, for instance, be a compromise ween adultery and purity, but between various meth- s of encouraging purity. Not between drunkenness l sobriety, but between various methods of encourag- sobriety. When it ceases to be that, the political ler loses its Christian character.

How Church May Promote Peace

Now let us return to our earlier question of whether ristianity can be a force at least in removing war m the world. The answer is No, if it exempts from ristian standards the economic area, in which conflicts se, and the political area, in which decisions about conflicts are made. Two members of the same Chris- n Church can say to one another, "We are both Chris- ns and I respect your faith, but I don't want you to the idea that when we meet as competitors on nday I am going to be less interested in getting all t I can out of the economic struggle for myself and family." They will still get into trouble with one other. And two nations can say to one another, "We both Christian nations and we respect your faith, t when we meet in the struggle for markets and re- urces it isn't going to stop us from getting all that we n for the citizens of our respective countries. We are ing to maintain the highest standard of living in the rld, we will do business only when we have a favor- le balance of trade." They, too, will get into trouble, d political action will implement that competition, elf exempt from Christian standards, until the war ums beat again.

But the answer may be Yes, if the Christian Church ll refuse to allow itself to be isolated from the econ- ic and political aspects of life, and thus made so gely irrelevant to the spheres in which men chiefly e.

Creating International Consciousness

But the answer to the question is still inadequate. e Christian Church has not succeeded in so "chris- nizing" its members that friction has been removed en within its own body. When folks say that the ristian Church alone can make the world peaceful, ey speak a truth, but it is only a half-truth. If we must it until then the day is so far beyond us that to speak it as a possibility is to be deluded. We forget the legitimate function of government on a world scale. We assume that Christianity can have an effect on the nations which exceeds its effect on us as individuals within the nation. We assume that the world must remain anarchic but that goodwill shall reign to a degree which will remove all friction. If government is a divine institution, then it must be within the province of the Church not only to support the governments in existence but to seek to bring into being that world-government which shall, under God, be able to do among nations what national governments have largely done among individuals.

It is at this point that we must now do serious thinking in behalf of a future world, if it is to be anything but a dream. The better world of the day after tomorrow will not stumble accidentally into the world, as the consequence of some military victory. It must be willed into the world by men and women who recognize an allegiance that is higher than a national allegiance, and a duty to all humanity which exceeds the obligation to any particular fragment of it. It must come from men who would rather make the surrenders which it requires than to surrender their sons again to the same tragic purpose.

Some Things We Must Surrender

For it does require surrender as well as victory. And the surrenders are much the more difficult. Let me only suggest a few of them. We must be ready to surrender our unlimited national sovereignty. Every nation cannot be a law unto itself, any more than every individual can be a law unto himself. A poll by "Fortune" magazine some time ago indicated that only 11.1 per cent of the people believe that after the war we should return to post-war isolationism. More than 60 per cent believed that we should take an active part in organizing the world for peace. Perhaps the sentiment has changed since then, though it is very likely true that the people of the world are more ready today to listen to such world organization than they have ever been before. But we must beware lest the impulse should die still-born. The armistice is certain to be followed by a tremendous resurgence of isolationism. Having paid the fearful price for national preservation, we shall be more loath to surrender the interests of the nation to the jurisdiction of the world. In that surrender the Church must play a leading role. It alone of all existing institutions is universal, both in its theory and in its practise.

Furthermore, we must be willing to surrender our economic advantage. That all nations should have free access to markets and raw materials has become almost a platitude. Still, we talk about the necessity of retaining our standard of living. We are insistent upon trade barriers in order that our own producers might have an advantage, and our own people live on a standard denied to others. Surely free trade and free immigration and the free movement of capital across barriers is an indispensable minimum if economic justice for all men is to become a reality. Surely it is a sacrifice for a people who have become accustomed to the "two cars in every

garage" philosophy, but would we rather sacrifice our sons?

And we must sacrifice and surrender those privileges by which groups maintain their advantages over other groups. The negro problem will not be solved by a military victory. And that may very well be America's number one problem even today. The rising tide of anti-Semitism must call forth bold and prophetic utterances and practices by the Christian pulpit and the Christian community. It is not less dastardly because of its geographical location, or because it has not yet reached the point of violence. Democracy must be extended to all the groups within the nation, or all men will lose it together.

In every one of these areas—the transcending of national boundaries, the surrender of economic advantage for the good of all, and equality and justice for all men—the Church alone stands as the institution which can supply the allegiance and the dynamic by which they may be attained. This, too, is a part of the Church's responsibility to those who shall live "the day after tomorrow."

The Reader's Viewpoint

SHE HOPES FOR ACTION

Dear Doctor Ryden:

Thank you for the explanatory footnote on p. 216 of the February *Journal of Theology of the American Lutheran Conference,* for you are entirely right in saying that the statement "establishing pulpit and altar fellowship" is inaccurate. Instead, I should have said "expressing readiness to establish pulpit and altar fellowship" or some such phrase. The ULCA and the ALC, however, both took the action in convention, and so, whatever way we express it, the gesture was a concrete one and I considered it an event to be mentioned in a review of 1942. ALC's proposition to the Missouri Synod, on the other hand, received no reaction in 1942 since Missouri did not meet in convention after that. I reasoned that when and if Missouri does respond in similar fashion to the ALC, the completed action will properly be an event of whatever year it is. And personally I think it will perhaps be The Event of that year!

In these annual review articles I try to confine myself to events that actually occurred or are definitely in process of accomplishment. That is why I did not mention the resolutions of the American Lutheran Conference. If by the end of 1942 the Executive Committee of the Conference had announced that steps resulting from its resolution had already been taken toward a truly representative organization of the Lutheran Church in America, and if the constituent bodies had started attempts to establish pulpit and altar fellowship with other Lutheran bodies, I would surely have put down those accomplishments as great events in 1942. Do you see what I mean? I hope so, for I don't want you to think that I was unaware of the Conference's resolution or that I wilfully disregarded it. I am simply waiting for results from it, and let us hope that 1943 will record them.

My congratulations and good wishes to you in editing *The Lutheran Outlook.* May the magazine be all that its name—an excellent one—implies, for there is need for it.

Sincerely yours,

New York City. Mary Boozer.

VIEWING *the* BOOKS

GOD THE ETERNAL PARADOX, AND OTHER SERMONS *Edited by Paul Zeller Strodach. Muhlenberg Press, Philadelphia. Cloth. 243 pages. $2.00.*

WERE YOU THERE? SOME OF THE FOLK WHO WERE *By Paul Zeller Strodach. Muhlenberg Press, Philadelphia. Cloth. 291 pages. $1.50.*

Two Lenten books of merit. Doctor Strodach is well known throughout American Lutheranism as editor and writer. He has given us, in addition to a number of collections of sermons, also a variety of books dealing with the liturgy of the church and the devotional life of the believer. He may with justifiable pride add the two books under review to the growing shelf of Christian works bearing his name on the title page.

GOD, THE ETERNAL PARADOX is a collection of sermons by preachers of the United Lutheran Church in America. If these sermons may be taken as a fair sample of the preaching which is done in the United Lutheran Church, it must be said that the preaching there is of a very high order. The book takes its title from the first sermon, which is by Dr. Paul Scherer.

In the collection are sermons on the pericope gospels for all the Sundays from Septuagesima through Easter Day and also for Ash Wednesday and all the days of Holy Week. In addition to the sermon for Good Friday, there is a series of brief sermons on the Seven Words from the Cross.

WERE YOU THERE? takes its title from the Negro spiritual of the same name. There are fifty brief chapters in the book, each one dealing with some person or group of persons whose lives touched the Master's in the Passion. Always the emphasis is on the question, Were *you* there?

O. G. Malmin.

WHEN CHRIST WENT TO CALVARY. *82 pp. $1.00. Concordia Publishing House.*

THE EMPTY TOMB. *64 pp. $1.00. Concordia Publishing House.*

Two long, thin volumes (nine by six inches, and about three-eighths of an inch thick) of Lenten and Easter sermons by pastors of the Missouri Synod.

WHEN CHRIST WENT TO CALVARY consists of two series of Lenten sermons, eight in each series; one by the Rev. Walter F. Troeger, a California pastor, and the other by the Rev. Harry E. Olsen, a Detroit pastor. Some of the sermon themes are: The Perfidy of Judas; At the Enemies' Fire; The Path of the Just; The Supreme Sacrifice. Most of these are two-part sermons, like The Perfidy of Judas: (1) What Christ had done for Judas. (2) What Judas did to Christ; Salvation in the Judgment. (1) Christ is coming as judge. (2) His judgment.

THE EMPTY TOMB is a series of ten Easter sermons, each by a different author. The writers are Lawrence Acker, W. Behnken, Arthur Brunn, L. B. Buchheimer, O. A. Geiseman, E. H. Heintzen, Otto P. Kretzmann, Erwin Kurth, Lou J. Sieck, Henry F. Wind.

Conservative Lutheran sermons at a minimum price.

D

ON THE WAY *by Rogness. Augsburg. 146 pp., plus Small Catechism supplement. 40 cents.*

This beautifully written, printed, and illustrated volume is one of a series issued by the Board of Parish Education of the N. L. C. A. It is a practical and stimulating discussion for young people on Christian faith and duty. Full of specific illustrations and applications, the book makes an unusually fine gift, but its use should not be confined to

pose. Pastors would do well to read it for their own ad-ıtage, to discover how clearly and effectively the author present the deep things of life in the language of youth.

P. A. J.

IERE ARE THE PEOPLE? *by Sidney W. Powell. Abing-on-Cokesbury Press. 1942. 223 pages. $1.75.*

CENT TO ZION *by S. Arthur Devan. The MacMillan ompany, 1942. 251 pages. $2.50.*

hese books, both written by Baptist preachers, represent opposite points of view as regards the conception of Church and the nature of worship as well as the office the Holy Ministry. The pastors in this denomination, if se two books are criterions, must be yearning for some-ng vital in their church life.

VHERE ARE THE PEOPLE? is a book done by Dr. Sid- W. Powell, pastor of the First Baptist Church, St. Paul, nnesota. His book contains no suggestings for worship or trine or deepening of spiritual life. It is a trite exposition ed on the thesis that a pastor should be a "door-bell ger," send out intriguing notices, and make contacts with ple. As far as this is concerned, we are in agreement h him. More such work must be done; but when it comes suggestions as to what Christianity is, what is the pas-al work, and how the pastor shall care for the souls under care, there is silence. The impression of this reviewer hat this book is a glorified copy of the instructions given "brush salesmen." At best his expression of religion and ırch work is to "expose Jesus." What he means by this, author does not divulge; but he does tell us a lot about organizing of a congregation.

ASCENT TO ZION by Dr. S. Arthur Devan, former pas- of the First Baptist Church, Plainfield, N.J., and for ten ırs Professor of Religion at Hampton Institute, is a prac-al and comprehensive handbook of a problem which is a ıtious one to most of the modern Protestant groups, and which may be read with profit by Lutherans and others o have not discarded the historical traditions of the urch.

The reviewer of this book recommends this book to the neral public. Where Dr. Powell must classify himself as a eacher," Dr. Devan displays the characteristics of a pas-; the former writes about the mechanics of a church or-ıization, the latter speaks of the desire of a soul to wor-p God. As an experiment I asked a lawyer in my church, . Millard Ahlstrom, to give me his impressions of this ok by Dr. Devan. We quote his comments in part:

'The author's references to Lutheranism—and they are nerous and almost entirely complimentary—are such, that all the suggestions made in this book were adopted the l result would be an excellent Lutheran service. Lutheran ırgy, hymns, use of Holy Communion, catechetical in-uction: all receive unstinted praise.

'A careful reading of ASCENT TO ZION by Dr. Devan ıst serve to impress upon us the responsibility which rests on the Lutheran Church boldly to give witness not only its own doctrinal position, but also to its potentially enor-us treasure in the 'art of worship.' This book, in common h others of a similar sort, reveals, almost poignantly, the verty in which American Protestantism finds itself. Far m giving us a feeling of complacency it should be a goad ving us to more faithful cherishing of the rich treasures ich are ours and to bear a more consistent witness to our eat heritage."—PHA.

HEN CHRIST CAME TO CALVARY. *A Volume of Lenten Sermons by Harry Olsen and W. F. Troeger. Concordia Publishing House. $1.00.*

The eight sermons by Pastor Troeger are based mainly on tions of the Passion Story. The eight by Pastor Olsen, on briefer texts, touch upon the central truths of salvation in Christ. All the sermons are characterized by faithful and clear witness to the central truths of sin and grace. There is considerable contemporary emphasis and, especially in one of the series, good use of illustrative material.—D. N.

THE PLIGHT OF MAN AND THE POWER OF GOD *by D. Martyn Lloyd Jones. The Abingdon-Cokesbury Press. $1.00.*

This book is based on the last part of the first chapter of the epistle to the Romans. The author challenges that view of life which believes that man is being gradually drawn toward God and is evolving a wondrous new era through his science, education, laws, etc. But this self-exaltation of humanity results only in man lowering himself and insulting himself. The fact of sin is indisputable, and because of the universal reign of sin, the wrath of God is revealed. The author believes that the Church must be more outspoken regarding sin. He also asserts that the love of God can not be properly appreciated apart from the wrath of God. One is as vital a part of revelation as the other. The only solution for the plight of man is the gospel with its regenerating and sanctifying power. A new society is possible only when we have the new man that Christ alone can produce.

—E. C. M.

IN THE STORM *by Leslie F. Church. The Abingdon-Cokesbury Press. $1.50.*

This is a series of sermons in an unconventional style, written by a preacher in Great Britain. Coming out of the period of spiritual testing and trial that the people of that country know today, it has value as a witness to the power of faith to give courage and serenity in a time of crisis. These sermons are not Scriptural in the traditional Lutheran sense of exposition, but there is something evangelical in their insistence that God is our refuge and strength, and that it is our faith that can transmute tragedy and sorrow into spiritual triumph. Reading them will mean a stimulus to the imagination and a reassurance of the victory that only God can bring to people who are out in the storms of life. One might wish that there were a more clear delineation of the way of salvation. One of the most delightful and challenging sermons is that on the text: "Lead me to the rock that is higher than I." Dr. Church insists that the life of a Christian will always be a good, stiff climb up the steep slopes of opportunity, but the pierced hand will be found leading round to the lee side of the rock.—Clifford A. Nelson.

FIVE MARYS *by Isabel Warrington Heaps. The Abingdon-Cokesbury Press. $1.50.*

The five chapters of this delightful book tell the story of the five women in the Gospels who have the same name—Mary. These women who each had a large part in the life of Jesus are: his mother; his aunt Mary, the mother of Cleophas; Mary of Bethany; Mary of Magdala; and Mary of Jerusalem, the mother of Mark. The author pieces together a story of each of these women from the Biblical materials as well as other bits of tradition and imagination that make them seem human and sympathetic friends and followers of our Lord. There is much of the everyday scene from the homes and hillsides of the holy land that gives color and reality to the stories. Any objection to the materials would simply be a difference in certain of the imaginative colorings of the author. Concerning the mother of our Lord, for example, there is no reference to the virgin birth. The book will make an excellent gift book; and it could be a very interesting basis for reading and study among women's groups. The illustrations are exceptionally beautiful, being holy land prints by the artist, David Roberts.

—Clifford A. Nelson.

ON THE RELIGIOUS HORIZON

Urge Food Be Sent To Occupied Lands

Prominent American Churchmen Contend Plan Is Endorsed by Governments in Exile

SHIPMENT of limited quantities of dried milk and vitamins to children, invalids, and expectant mothers in the Nazi-dominated countries of Europe, has been proposed in a statement signed by 43 leading Protestant churchmen from various sections of the country.

Acknowledging that the "present desperate condition" of the victims of Nazi persecution "must be faced," the churchmen urged that strictly limited supplies be purchased in the United States or South America, transported in neutral ships to a neutral port, transhipped in sealed cars to the areas of want, and distributed directly to those "in most desperate need" under the supervision of a responsible and trustworthy commission of neutral Red Cross officials.

"The supplies are available," the churchmen said. "Money is at hand for their purchase. A ship is ready for their transport. The conditions and safeguards are identical with those now functioning with regard to Greece. The scheme would become operative only on the unconditional agreement of the Axis powers to these terms and, in the event of any violation of its specifications, its operation would cease."

The church leaders said their plan is "understood to be requested by the governments of the conquered peoples" and claimed that their views are "shared by both church and governmental leaders in both Great Britain and the United States."

* * *

To Hold Latin-American Catholic Congress

Roman Catholic organizations in Mexico are preparing to send delegates to the Catholic Congress of Latin America, which will be held in Santiago de Chile next month to consider social and economic problems.

The holding of the Congress was first suggested by Jose Antonio Aguirre, exiled President of the Basques, following his recent tour through Latin America. In a statement issued in Buenos Aires, Senor Aguirre declared:

"Catholics, who constitute the immense majority of Latin Americans and an eminent and respected minority in the United States, cannot renounce the guiding function that is theirs.

"They have ideals that are indestructibly bound up with human dignity and universal brotherhood. They must, therefore, take steps to ensure that the world of the future will not be built in disregard of these principles and without their collaboration."

* * *

6,000 German Pastors Now in Army

One third of Germany's 18,000 Evangelical clergymen are serving in the armed forces, according to reports reaching Stockholm.

A total of 700 have been killed in action, it was estimated, most of the casualties occurring in Russia.

* * *

Women Sponsor Tours To Churches

A visit to St. James Episcopal Church on March 31, will bring to a close a program of good will tours to Milwaukee churches sponsored by an interfaith committee of Milwaukee churchwomen.

More than 2,000 women have participated in the tours, which included visits to a Jewish temple, and to Roman Catholic, Greek Orthodox, Congregational, and Lutheran churches. The sponsoring committee consists of t Catholic, Jewish, Episcopal, and L theran women, and two representati from the Milwaukee County Coun of Churchwomen.

* * *

Missouri Journal Asks Ban On "Elmer Gantry"

A demand that Sinclair Lewis' bo "Elmer Gantry, be taken out of ev USO library in the country, is voi in a leading editorial appearing in current issue of the "Lutheran Ch lain."

Describing the book as an "insu to the Protestant ministry, the edito adds that "if the men in the arm forces are to respect the chaplains have confidence in their ministry, book must go."

The editorial was written by Frederick C. Proehl, one of the e tors of the "Lutheran Chaplain" an member of the Army and Navy C mission of the Missouri Synod.

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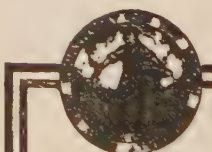

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ants President to ober Up" Nation

vocate" Editor Calls Attention Lack of Rationing Program in Use of Liquor

ESIDENT ROOSEVELT is re-uested to make a statement "ask-for sobriety in the interest of the n's war effort," in an editorial ap-ing in a special temperance issue The Christian Advocate," official ly publication of the Methodist ch.

lling attention to the recent state-of Prime Minister W. L. Mac-ie King of Canada regarding the e in the war effort incurred by use of liquor, Dr. Roy L. Smith, r of the denominational paper, ires:

The United States Government gh its various officials, has made ated appeals to the American peo-to reduce their consumption of er, gasoline, coffee, wool, and a list of other commodities, but not word has come asking for a cur-ment in the use of alcoholic bev-es.

ust one word from our President, g for sobriety in the interest of nation's effort, would be of enor-s influence. Canada's Prime Min-has pointed the way! Mr. Presi-you have the floor!"

another editorial on temperance, Smith calls for increased anti-ol education in Sunday schools from the pulpits.

* * *

ling Clergyman gns

what is believed the first in-e of its kind in Norway, a Quis-appointed clergyman has publicly unced his intention to resign from e. The clergyman, Christian Han-, pastor of the well-known Ura-borg Church in Oslo, told his con-ation on Sunday, Feb. 7, that he onger could cooperate with the ling church group and would ac-ngly relinquish his pulpit.

the future, said Hansteen, he d take orders only from the anti-ling bishops. His appointment, he d, had angered the parishioners under the circumstances he could preach in a church where he was welcome. Hansteen's announce-made a profound impression on Norwegian public.

Ohio Pastors Adopt 'Pacific Charter'

A "Pacific Charter," designed to supplement the Atlantic Charter, was adopted at the closing sessions of the Ohio Pastors' Convention in Columbus, Ohio. Originally proposed by Dr. E. Stanley Jones, well-known missionary, the draft approved by the clergy group contains the following additional statement: "We will impose on the people of Germany, Italy and Japan no penalties or indemnities other than the war imposes."

Stressing the need for equality of opportunity for men of all races, creeds and classes and urging "equality of access" to the raw materials of the world, the Charter urges the "liquidation of imperialism," and repudiates the desire of any nation to "dominate the world."

* * *

Quisling Seeking Church Peace?

Quisling church authorities have taken new steps to examine the possibilities of peace negotiations with opposition religious leaders.

Acting on behalf of the government's Church Department, Quisling-Bishop Kvasnes of Stavanger has launched proposals calling for the release of Bishop Eivind Berggrav, Primate of the Norwegian Church, who is under house arrest at his country home outside Oslo, and for the reinstatement of four dismissed Bishops. Under Kvasnes' plan, however, Bishop Berggrav would apparently be deposed as head of the State Lutheran Church and given a position as professor at Oslo University.

The Quisling Bishop, it is learned, recently approached a prominent theologian, who has not participated in the church conflict, to discuss with him the possibility of negotiations with opposition church leaders. Kvasnes was advised that opposition leaders were not opposed to discussions, but that their demands would be greater than last fall, when peace proposals were also made by Premier Quisling's Church Department.

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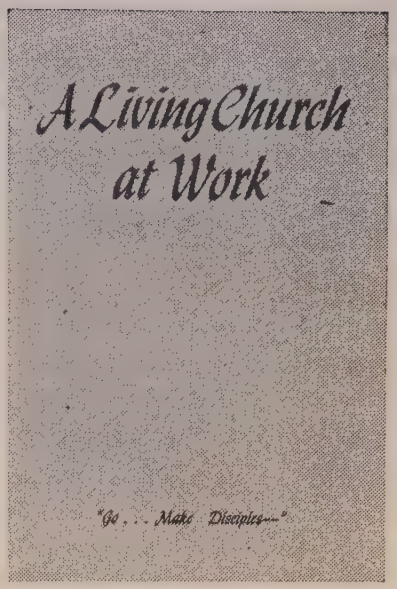

A LIVING CHURCH AT WORK
by the Evangelization Committee
A handbook for church workers

It has been written with the aim in view to strengthen the spiritual life in the congregation and kindle a more progressive spirit in its midst.

"This book was printed by resolution of the 1941 convention of the United Danish Ev. Lutheran Church, having been prepared by a committee on evangelization, elected in 1938. It is to serve as a 'true expression of the faith, life, and practice of our Church. As directive material, it contains just what we would like to place in the hands of our Church members and others. It will make its contribution towards the promotion of spiritual life and Christian service in our congregations." We have read the book with great interest. There are a few sentences that we would have expressed differently in order to avoid misunderstanding, and we do not believe that the slogan 'Accept the Christian religion by uniting with the Church' and the salutation in the sermon 'Dear Christian Friends,' must be prohibited or guarded against because there are hypocrites in the visible church of God. While the congregation at Corinth had many faults and shortcomings, yet Paul does not hesitate to address the congregation as the church of God which is at Corinth and speaks of the members as such as are sanctified in Christ Jesus, called to be saints. 1 Cor. 1:2. We recommend this report to our pastors as a thought-provoking and action-stimulating book. "Concordia Theological Monthly." Mar. 1943 issue.

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200 S. FIFTH ST. BLAIR, NEBRASKA

Japs Form United Church

Japanese authorities in Manchukuo have dissolved religious denominations and have set up a unified native Church, embracing all groups. Foreign Protestant missionaries have been prohibited from carrying on their activities, and mission schools have been closed or handed over to the new united Manchukuo Church.

The united Church, it was stated, has set up common forms of baptism, communion, and ritual for all religious bodies.

The move follows forced unification of Protestant bodies in Japan, and pressure to bring about such unification in Korea, North China, Formosa, and the Netherland East Indies.

* * *

Oregon to Recognize Christian Science Treatment?

Employes receiving injury benefits under the Oregon workmen's compensation act would, under an amendatory bill now pending in the Oregon legislature, be permitted to receive Christian Science treatment instead of medical treatment. A provision of the bill specifies, however, that the employer may elect not to be subject to the provision for Christian Science treatment by filing written notice to that effect with the workmen's compensation commission.

Seventh Day Adventists have appeared in the Oregon statehouse lobby to fight a measure that would legalize Saturday school days, on the ground that Saturday is the Sabbath of that denomination. At a hearing before the house committee on education they declared such a law would be "the beginning of religious legislation in Oregon." The bill was given a favorable report by the house committee on education.

Another pending bill would remove church property, along with other property devoted to educational, charitable and scientific purposes, etc., from the tax exemption list.

* * *

New Orleans Launches Religious Education Plan

As a result of a plan worked out by the New Orleans Ministerial Union, twenty-two religious centers at churches near public schools have been opened to school children for religious instruction.

Dr. Glenn L. Sneed, chairman of the union's education commission, said the Orleans parish school board has agreed to set aside the last forty-five minutes of the school day for religious instruction. Children will leave the school at 2:45 p.m. and go to the church which is most convenient.

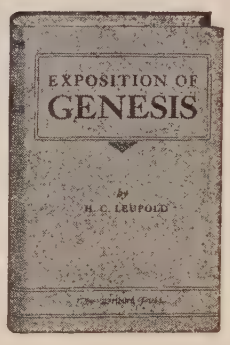
* * *

C.I.O. President Gets "Christian Culture" Award

Philip Murray, president of the C.I.O., has been given the Christian Culture Award by Assumption College, a Catholic institution at Windsor, Ont., for his efforts on behalf of organized labor.

The award was presented by the Rev. Victor J. Quinan, Superior, who declared that Mr. Murray "has maintained that labor has rights and has fought vigorously for them," and has also "fought just as vigorously to see that labor also recognized that industry, too, has its rights."

The Christian Culture Award is granted to individuals rendering unique service in any field of human thought and progress. Recipients include Sigrid Undset, Norwegian novelist, who became a Catholic, and Jacques Maritain, French Catholic philosopher.



EXPOSITION
—of—
GENESIS

By H. C. LEUPOLD

This volume, written by the professor of Old Testament Theology in the Lutheran Seminary of Columbus, Ohio, is a praiseworthy effort toward furnishing the English-reading Bible student a book on Genesis that will not disappoint. Although the author's comments are based on the original language, a knowledge of Hebrew is not required for the profitable use of this volume.

The standpoint of the author is strikingly conservative. All critical questions—and there are, of course, many—are pointed out and answered. Reverence for the inspired Word of God is evident on every page. Quotations from Luther are frequently inserted. Practical thoughts and homiletical suggestions abound.

A decidedly helpful volume for pastors, Sunday school teachers, and all students interested in a better understanding of this first book of the Old Testament.

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SURVEYING the CONFERENCE

orwegian Lutheran

By L. M. STAVIG

Luther Seminary Convocation

ESPITE travel restrictions, the an- nual winter Convocation at Lu- Seminary in St. Paul brought the est response thus far. Pastors from sections of the country spent five s at the Seminary during the first k in February in a program which isted of addresses on various top- discussion periods, and group meet- of various kinds. This Convocation apidly assuming a major place in winter program of the pastors of N.L.C.A.

ıe outstanding feature of the pro- n this year was the series of ad- ses by Dr. Samuel Zwemer, well- wn missionary, lecturer, and writer Mohammedanism. Both his lecture ods and afternoon discussion hours e most interesting and inspiring.

cluded on the program also was a es of lectures on poetic books of Old Testament by Dr. John Mil- Dr. Herman Preus of the semi- faculty conducted the devotional ods. Lectures were also given by T. F. Gullixson, Prof. Rupert Sir- , Pastor Oscar Hanson, and L. M. ig.

* * *

r. J. A. O. Stub, pastor of Central ieran Church in Minneapolis, has ı compelled to resign his pastorate to ill health. Dr. Stub came to the ait of Central Lutheran Church n it was little more than a paper ınization. The ground work had ı laid under the leadership of Dr.). Solberg, but the task of building congregation and creating for it a e in the community life of the thwest became the responsibility Dr. Stub. During the more than nty years of his ministry this church come to assume a representative e in the church life of Minneapolis. beautiful church structure has be- e almost the cathedral of the N. L. A. Here its biennial conventions, as l as other significant gatherings, held. Dr. Stub has done a remark- work in serving as pastor of this at church through these years of early growth and development.

Surveying Latin-America

r. J. O. Gronli, mission secretary the N.L.C.A., and Rev. A. S. Bur- , traveling representative of the Foreign Mission Department, are on a trip to Latin-America investigating possible fields for mission activity by the Synod. Decision to begin mission work in Latin-America and to investigate possible fields was made by the Board of Foreign Missions last fall. These two representatives expect to cover the most important countries of South America and the most promising mission fields in a tour that will take four or five months. Their trip will take them to the great centers of population as well as into more obscure districts. Interesting and significant reports have already been sent back covering Mexico and a part of Colombia, enough to give promise of an adequate basis of fact and information for making the decisions which will be necessary on their return.

Centennial Convention Called Off

Due to the travel restrictions, decision has been made not to hold the special Centennial Convention of the N.L.C.A. which was scheduled for this spring. Instead, the districts of the Church will hold their regular conventions, and plans are being made for the appropriate observance of the Centennial of the Church at these conventions. As usual, the conventions will be dual in their nature, including both the districts and the Women's Missionary Federation of the districts.

All district Conventions have chosen as their Convention theme, "Faith of Our Fathers, Living Still," based on the convention text, Hebrews 13:8: "Jesus Christ the same yesterday, today and forever." Addresses are being planned at the various conventions on the following topics: "Now Thank We All Our God," "Christ and the World Today," "Christ and the Coming Peace," "Our Lutheran Witness in the World Today," "The Forward Look," and "True to the Faith of Our Fathers." Arrangements are now being completed in all of the districts for the details in connection with the convention sessions that will follow out substantially the above program.

Colleges Receive Service Men

Two of the colleges of the N.L.C.A. have thus far been officially designated for training units of armed services. The first of these was St. Olaf, where detachments of 600 naval cadets will receive their pre-flight training. These men come in contingents of 200 each, arriving the first of each month and remaining for a three-month period of study. More recently announcement has been made that a detachment of Army men will be trained at Concordia College, at Moorhead, Minnesota. This unit began to work March 1. As commanding officer of the unit now in training at St. Olaf is Lt. (JG) Eric Thorson, a member of the Augustana Synod.

Lutheran Free Church

By H. C. CASPERSEN

Celebrating a Centennial

PREPARATIONS are being made for celebration of the one hundredth anniversary of established Norwegian Lutheran church work in America. The first congregation was organized in 1843. Before this there had been preaching by Norwegian laymen and also by pastors. Immigration of larger groups began in 1825 with the arrival at New York by the sloop "Restaurationen," and preaching had been carried on during the 1830's. Well known from this period is the layman from Norway, Elling Eielsen, who later was ordained as pastor. And there were others. But it is reckoned that church work began in 1843.

The celebration will be held in conjunction with the annual conference of the Lutheran Free Church, which this year will be held in Minneapolis, June 1-6.

A jubilee fund is being gathered for the purpose of retiring the debts of our several branches of joint activity. The goal for the ingathering is $140,000.

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The $100,000 mark is reached, and there is promise of reaching the goal in time, that is to say when the church meets for its annual conference.

Trinity Has a Diamond Jubilee

Another celebration will also be held this year by one of our oldest congregations, the Lutheran Trinity, Minneapolis, which will celebrate the completion of seventy-five years of work. Trinity congregation, together with Augsburg Seminary and College, will be hosts to the annual conference. Trinity has all the time been in very close proximity to Augsburg. The church is only two city squares from the school buildings. Most of the teachers at Augsburg have been members of Trinity. Many students have also made it their church home while studying here. The congregation was organized only one year previous to the moving of Augsburg to Minneapolis.

Lutheran Unity to the Fore

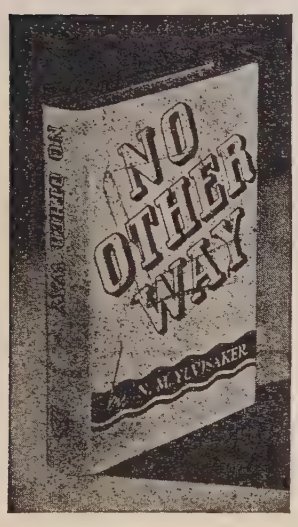
The question of union of Lutherans in this country, of which we hear so much all around, is also heard among us. It can not be said that the matter has become an actual issue. It is re ferred to as something belonging t the not very near future. It may b said with considerable amount of cer tainty that the Lutheran Free Churc is not ready for union. The feeling tha there are many obstacles in the wa is very apparent.

Nevertheless, the Lutheran Fre Church stands, as it always has stood for co-operation and unity with th other Lutheran church bodies. It be lieves in the principle of co-operatio as given form in federation of churc bodies.

One trend is noticeable. Preparatio by all American Lutherans of Nor wegian descent for the celebration o one hundred years of church work h served to strengthen the bonds tha unite us and is drawing closer in sym pathy and understanding a people o kindred minds, and blood, and fait It would also be both futile and u necessary to deny that the events i Europe have enhanced the feeling o mutual interest among all Norwegian both here and in Norway.

NO OTHER WAY

By Dr. N. M. Ylvisaker



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Augustana Synod

By ARTHUR O. ARNOLD

Dr. Bersell Recovers from Injury

THE HEARTENING NEWS in t "Personals" column of the Aug tana Synod is the word that the en getic and efficient president of t Synod, Dr. P. O. Bersell, is well on t way to recovery from his recent in jury. Dr. Bersell fell early last f and broke his leg. He was hospit ized for many weeks, but it is a to know that he is now able to t care of his many duties in connect with the Church he so faithfully ser

The Centennial

The year 1948 will mark the c hundredth anniversary of the beg ning of congregational work in w is now the Lutheran Augustana Syn The story of the pioneers of our Chu is a fascinating one, filled with tales hardship, sacrifice, and devotion. T leaders of the Church today are fli ing out the challenge: "Does the sp of the pioneers live today?" In t faith that the "faith of our fathers" "living still," the Synod is inaugu ing a five-year and five-fold progr to prepare for the Jubilee Centenn in 1948.

The goals of the Centennial are p sented as follows:

1. To gather a Centennial Tha offering of $1,250,000 for the missi charities, and educational institut of the Church.

2. To publish the story of the pr ers, sacrifices, and labors of those

contributed to the establishment growth of the Church.

To give a vision of the opportunity to serve God and man through mission, charity, and educational istry of the Church.

To train every congregation for e intensive and effective soul-winin the local community.

To so commemorate the sacrifices labors of the pioneer that the spirl life of the pastors and people be deepened, strengthened and ched.

ne first goal is already in the pro- of being energetically pursued. thirteen conferences of the Synod making plans for their appeals. Illinois Conference was the first egin, with a goal of $300,000 as its e of the Synod's appeal, and a of an additional $150,000 for its d Welfare program. Final results not be in for some time, but re- s indicate general and generous co- ration.

ommittees for the planning of the of the program of the Centennial being chosen, and work is being e in this great Jubilee activity of Augustana Synod.

"All Out For Christ"

he scene was the great cathedral of heranism in Minneapolis, the Cen- Lutheran Church. Four and a half usand people, crowded into both of houses of worship, had just sung noble hymn, "Built on a Rock." A mentary pause stilled the great ng, and then the silence was brok- by one great, united voice confess- its faith: "I believe in God, the her Almighty . . ."

his electrifying experience was the nax of the Augustana Luther gue's Youth Conference, held from ruary 11 to 14. There were 3,200 istered delegates present, including ost eight hundred from outside the in City area. In spite of wartime upations and travel restrictions, th came from all parts of the Syn- to attend this biennial conference. he attentiveness with which these th listened to the challenging mes- es brought them, the earnestness insight with which they discussed problems facing them today, the husiasm with which they joined in ging praises to God and confessing ir faith in Him, were all mighty dence that even in these trying days ristian youth is seeking to build h its spiritual and material struc- es on the Rock of Ages. An air of ousness has gripped the youth of Church, and it is mingled with a h and hope and love that is sadly king in the world today.

The theme of the conference reflected the mood of our day: "All Out for Christ." The comprehensive three-day program had been carefully planned by the executive director of the Augustana Luther League, Rev. Wilton E. Bergstrand. The conference was from every point of view a distinct success.

An Outstanding Gift to Augustana College

The reward of persistent and faithful work was remarkably demonstrated by the recent gift to Augustana College by the Augustana Endowment Fund Society. Fifty years ago a few friends of the college and seminary met and became the nucleus of the present Society. They paid dues of fifteen cents a month at first. They saved their money and invested it carefully. Their membership was extended and their program brought speakers and artists to the campus from near and far. But with the exception of one gift of $500 and one of $50, all income to the Society has been through the membership fees. Yet this faithful band of women last month was able to turn over to Augustana College the substantial sum of $40,000.

A Faith for These Times

Lutheran Sermons for Our Day and the Influences Which Inspired Them

Edited by
SVEN JOHAN SEBELIUS

A few out of many favorable comments:

"The book is valuable for the study of preaching. It is also an expression of growing unity in American Lutheranism, a symphony of Lutheran witnessing for Christ." Editor of **The Augustana Quarterly.**

"Dr. Sebelius has hit upon an idea—a good one. He has asked twenty-four preachers, representing most of the general Lutheran bodies in this country, to submit a sermon, a sort of key to their preaching as a whole, together with an analysis of the factors and forces that have molded their preaching. This latter is the good idea." Paul J. Hoh in **The Lutheran Church Quarterly.**

"I have gone through your book, 'A Faith for These Times' and I am glad that your church has such fine preaching. The sketch which preceded each sermon was most interesting and illuminating." *James W. Clarke, Professor of Homiletics The Presbyterian Theological Seminary, Chicago, Illinois.*

"This unusual book of sermons contains not only a collection of strong sermons by twenty-four outstanding Lutheran ministers, but also a statement from each preacher in three or four pages, of those influences and experiences which have determined the course of his thought. In the aggregate, these personal and biographical sections become a composite philosophy of preaching." **The Christian Century.**

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U.D.E.L. Church

By PAUL NYHOLM

THE ANNUAL CONVENTION will be held June 1—6 in Racine, Wisconsin.

PREPARING FOR CELEBRATION of the golden anniversary in 1946, a jubilee drive has been started. Over $96,000 has been received in cash to date. The main projects are the erection of a new administration building for Dana College and Trinity Seminary, Blair, Nebr., and the building up of the Church Extension Fund.

A NEW HOME MISSION COUNCIL was organized last November at a joint meeting of the district presidents and other representatives of the synod, and it is hoped that new emphasis will be given to extension work. *The Council called* Pastor Holger Berthelsen of Royal, Iowa, to take up home mission work from March 1 at San Leandro, a suburb of Oakland, Calif. This field was assigned to the synod by the regional home mission committee; and consequently the Sunday school work, which has been begun here by both the Augustana Synod and the American Lutheran Church, will be turned over to the U.D.E.L.C. Another interesting fact is that this is the first time the synod takes up home mission work in a district where people of Danish ancestry are not a major element of the population. The day is dawning when Lutheran churches will cooperate in bringing the Gospel to the whole nation.

DANA COLLEGE AND TRINITY SEMINARY were hosts in February to a well attended conference of Iowa and Nebraska pastors. Among the guests speakers were Dr. A. F. Almer of the Augustana Synod and Pres. F. Wiegman of Midland College, Fremont, Neb. It was clearly felt that the school is the center of the synod and will continue to receive loyal support from its constituency. The church colleges may face critical days during the war, but Dana and Trinity will carry on! . . . *Seven men* expect to graduate this year with the B.D. degree from Trinity Seminary. One, Arnfeldt Morck, has been accepted as a missionary to Colombia, South America, while his brother, Archie Morck, will go to St. John, N. B., to serve the second oldest Lutheran congregation in that province. Harry Petersen expects to be commissioned a navy chaplain. The other four candidates have accepted calls from congregations in the U.S.A. *Mr. Lloyd Neve,* whose father is a pastor in the synod, has the distinction of being the highest ranking student at Dana College. His average was 93.66. Mr. Neve is also this year's editor-in-chief of the school paper "Hermes". *The Danian,* the college annual, will this year be edited by Stanley Carlsen, fifth son of the synodical president. . . *Mr. Christmas Møller,* chairman of the Free Denmark Movement in London, England, was one of several distinguished guests who recently have visited Dana. . . *Among other guest speakers* were the Rev. Johannes Knudsen, president of Grand View College, Des Moines, Iowa, and Major Chaplain James C. Peterson of San Francisco, Calif. . . *Spiritual Emphasis Week* was observed March 10—14. The speaker was the Rev. Theo. I. Jensen of Audubon, Ia., whose father at one time was president of Dana College.

NO LESS THAN TEN OUT OF 135 ministers are now giving full time service to men in the armed forces: two as Lutheran service pastors, seven as army chaplains and one as navy chaplain. At least two more expect soon to be appointed navy chaplains.

THE PRINTED WORD. The publishing house at Blair, which will be host this fall to the National Lutheran Editors' and Managers' Association, has never had a better year than 1942. . . *The twenty-second annual edition* of "Christmas Chimes" was sold out several weeks before Christmas. *"Child's Christmas Chimes"* was used freely by congregations in the Augustana Synod and the N.L.C. . . *About fifteen years ago* this writer suggested that "Christmas Chimes" be made a joint project of the Scandinavian Lutheran publishing houses. Maybe the time is now ripe to make *Child's Christmas Chimes"* a cooperative endeavor. . *"Wells of Salvation','* (March—April issue was printed twice) a pamphlet of daily devotions, has been distributed to a large number of men in the armed forces. . . *"The Ansgar Lutheran,"* the official English organ of the synod, has enjoyed a steady increase in circulation from 1500 in 1936 to the present 5225, a very satisfactory figure in a synod whose total confirmed membership is 25,875 . . . *"Luthersk Ugeblad"* is printed in 2,000 copies . . . *The church paper in every home plan* had three years ago been adopted by only two congregations, now 45 out of the total 193 congregations use it. . . *"My Church"* is the name of a new sixteen page illustrated quarterly bulletin, which is printed in 14,000 copies. The subscription price is ten cents per year.

THE INDIAN MISSION at Oakland, Okla., which operates a school with 277 pupils, celebrated its 100th anniversary last fall. It was begun by Moravians in 1842, taken over by the U.D.E.L.C. in 1892.

PASTOR D. G. M. BACH, who for over 20 years was a missionary in Japan, has accepted a position as instructor in the Japanese language at Colorado University.

THE OLDEST PASTOR IN THE SYNOD, Pastor emer. H. P. Jensen, Los Angeles, Calif., who soon will be 86, celebrated his golden wedding anniversary on March 14 together with his faithful wife.

AN UNUSUAL GIFT has recently been given the Bethel Lutheran Church in Los Angeles by the widow of the late Rev. M. Th. Jensen. It consists of his library and $200.00 in cash and it is stipulated that the gift shall go to the first young man from the congregation to enter Trinity Seminary.

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President's Council Meets

IE FIFTH ANNUAL MEETING of he President's Council was held in offices of the American Lutheran rch in Columbus, O., on Feb. 23 24. This Council, which was in- urated by President Em. Poppen, ides representatives of the several rtments of the Church's work and ews and discusses the reports which submitted by these departments. Council agreed that the following ences summarize the state of the erican Lutheran Church today:

Organizationally and financially we to have our house in good order. we fail to make the spiritual im- that is so necessary. Our record rowth and of retention of members ot good. Church and Communion ndance must be stimulated. Our ram of evangelism is weak. All of may be in part a reflection of our s, but our spiritual program needs e re-examined."

ommenting on the fact that this is fifth meeting of this council, Presi- Poppen declared that it was a l vantage point from which to view past four years, which he charac- ed as "significant, result-producing s." Among the outstanding events ng these past four years Doctor pen mentioned: The payment of church debt; the successful inau- tion of the Pension Plan; the cre- n of the new Youth Board; the or- zation of the new Board of Amer- Missions; the reorganization of Board of Foreign Missions; the risingly large increase in the num- of subscriptions to our church pa- ; and the organization of the Broth- od of the American Lutheran rch. That these achievements should e us to thank God and take cour- in these distressing war days was burden of President Poppen's open- address.

hat Social Missions should be stress- as the special objective of our erican Lutheran Church in 1944 that, in addition to the prosecution he usual program, congregations have an indebtedness would do during the balance of the present to try to liquidate this indebted- were among the recommendations e by the Committee on Findings, h consisted of Pastor E. H. Meuser irman), Miss Katharine Lehmann, n Muir, and Pastor Harold Oster- (secretary).

Unity Meeting with Missouri

joint meeting of the A. L. Commit- on Intersynodical Fellowship and the Missouri Synod's Committee on Doctrinal Unity in the Lutheran Church of America was held February 12, 1943, at the Atlantic Hotel in Chicago.

There were present five representatives of the Missouri Synod and thirteen representatives—eight clergymen and five laymen—of the American Lutheran Church. Dr. Karl Kretzmann (Mo.) functioned as chairman, and Dr. G. J. Neumann (A. L. C.) as secretary of the meeting.

Dr. W. Arndt (Mo.) presented a paper entitled, "Why Are Our Church Bodies Not in Fellowship?" The discussion brought out into a clear focus the difficulties still keeping the two synodical groups apart.

In the meeting of the A. L. C. Committee, which preceded the joint meeting, Rev. L. Ludwig read a paper on the assigned topic, "The Next Step for the American Lutheran Church in the Matter of Lutheran Fellowship." After the discussion the following resolution was passed, "That our Committee on Intersynodical Fellowship inform the Fellowship Committee of the United Lutheran Church that we are ready to meet with them."

Further developments in fellowship negotiations will be reported at all 1943 district conventions of the American Lutheran Church, and ample opportunity for questions and discussions will be given.—Em. P.

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Assets $16,142,291.72
Liabilities . . . $14,792,879.11
1942 Increase in Assets . . . $2,049,736.77

Contingent Reserve and Surplus . . . $1,499,412.61
Insurance in Force December 31, 1942 . . $86,933,624.00
1942 Increase Insurance in Force . . . $9,259,974.00
Paid to Policyholders and Beneficiaries in 1942 . . . $974,507.01
Dividends Apportioned and Payable in 1943 . . . $460,000.00

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Wartburg College News

Registration for the second semester of Wartburg College's diamond jubilee year showed a slight decrease as compared to the second semester of last year. Wartburg started the anniversary year with the highest enrollment in the college's history, but the draft has taken a considerable toll, and a number of students completed their college work at the end of the first semester on the accelerated program. Eight students entered Wartburg Seminary at Dubuque.

About 50 per cent of the male students enrolled for this diamond jubilee year at Wartburg have the ministry in view. Since, however, freshmen and sophomores are not covered by the draft deferment ruling which applies to theological students, a number have had to discontinue their studies. A ruling from the national draft board is expected soon which will permit a continuous supply to come through the colleges to the seminaries.

Another twelve-week summer session will be conducted at Wartburg this summer.

Two More Missionaries in Australia

A cablegram from Dr. F. Otto Theile in Brisbane, Australia, brings the short message, "Kuder and Doering are safe with me." This refers to two of our missionaries who had been at work in New Guinea—Revs. Felix Doering and John H. Kuder. The fact that Missionaries Herbert Hannemann and Albert Frerichs are now in Australia was reported earlier last month. No details about the removal of these four missionaries from New Guinea to Australia have been received as yet.

In letters written on January 4 and 6, 1943, Dr. Theile states that as far as he knows all on our field are well, and that this applies also to all our brethren in Australia. Dr. Theodore Braun and his wife had been at the Catholic mission in New Guinea in order to give some medical assistance.

At the close of his last letter Dr. Theile mentions that reports have it that at Madang has been bombed because of the presence of the enemy. He writes: "Where are the members of our staff who but recently were so happy in their work in the vicinity of Madang? Are they safe; are they well? We do not know. We commend them to the safekeeping of a faithful God, who is mindful of us."

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